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VOLUME THE FIRST

THE GULISTAN OF SADY,

WITH AN

48175

ENGLISH TRANSLATION.

BY FRANCIS GLADWIN.

A x C

CALCUTTA,

PRINTED AT THE HINDOOSTANEE PRESS.

1806.

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TO THE MOST NOBLE

MARQUIS WELLESLEY, *K. P.*

&c. &c. &c.

THE ILLUSTRIOUS PATRON OF ORIENTAL LITERATURE,

THIS EDITION OF

Perſian Claſſicks,

COMMENCED AND COMPLETED DURING HIS LORDSHIP'S

GLORIOUS ADMINISTRATION OF BRITISH INDIA,

IS HUMBLY DEDICATED, BY

HIS LORDSHIP'S

MOST FAITHFUL AND

DEVOTED SERVANT

FRANCIS GLADWIN.

PATNA,

JANUARY THE 12TH, 1806.

ADVERTISEMENT.

ON the firſt inſtitution of the College of Fort William, the Governor General, MARQUIS WELLESLEY, was pleaſed to requeſt Colonel Kirkpatrick, Mr. Edmonſtone, and myſelf, to undertake the temporary ſuperintendence of the Perſian department. Happy at being united in office with ſuch diſtinguiſhed characters, and encouraged by the patronage of the illuſtrious founder, I then communicated to my colleagues my deſign of preparing, for the uſe of the ſtudents, correct editions of ſome of the moſt approved Perſian claſſicks, with notes and verbal indexes. In forming this reſolution, I was actuated ſolely by my deſire to promote the advancement of Perſian literature, without looking for any pecuniary remuneration from government.

During the ſhort period of my ſtay in the College, I was only able to draw the outlines of my plan; but ſince my appointment to my preſent office, where, from ſituation, I am almoſt entirely ſecluded from ſociety, I have employed the intervals of leiſure in the execution of my arduous undertaking. After four years labour, I have prepared for the preſs the *Gûliſtân* and *Bôſtân* of *Sâdy*, the *Behâriſtân* of *Jâmy*, the *Ukhlâkulmûhsinee* of *Câſhefy*, with the *Iyâr-e-dâniſh* and three volumes of letters by *Âbulfuzl*: to which will be added, ſketches of the lives, and remarks on the writings, of thoſe eminent authors. The whole, making eight quarto volumes, will be publiſhed as ſpeedily as poſſible, either in Calcutta or in England, as circumſtances may allow.

To the *Gûliſtân* I have added a complete Engliſh verſion. The other works have only notes and verbal indexes; my advanced time of life not allowing me to perſevere any farther in this laborious undertaking: and more eſpecially, as I am under engagement to Government to compile a practical Dictionary of the Perſian language.

Having thus completed my original deſign, in regard to the Perſian claſſicks, I ſhall now proceed to print the Dictionary, which I flatter myſelf will be publiſhed in the year 1806. It will be compoſed of three parts, viz. Part I. a practical Dictionary, Perſian Arabick and Engliſh. Part II. Perſian Phraſeology, conſiſting of numerous examples. Part III. a practical Dictionary, Engliſh and Perſian. By the means of my notes and the verbal indexes to the Perſian claſſicks, I now poſſeſs examples of upwards of thirty thouſand Perſian and Arabick words, from which I ſhall make a ſelection of familiar phraſes, for the ſecond part of the Dictionary.

OF THE PRESENT EDITION OF THE GÛLISTÂN.

The text is founded on a very valuable copy, in the *Nuſkh* character, which has been collated with five other manuſcripts, beſides the printed edition of *Gentius*, and that publiſhed in Calcutta. *Gentius* comes the neareſt to the old manuſcript, but the Calcutta copy poſſeſſes conſiderable merit, being much more correct than the generality of manuſcripts procurable in Hindooſtân.

In the Engliſh part, I have omitted a few paſſages, which although not offenſive to the coarſe ideas of native readers, could not poſſibly be tranſlated into our language, without tranſgreſſing the bounds of decency. The learned reader will diſcover theſe few chaſms, particularly in the 5th, 6th, and 7th chapters.

From the nature and extent of my plan, a very ſlender critic may eaſily find particular places for animadverſion; but thoſe who are capable of appreciating the labour of ſuch an undertaking, will candidly paſs ſentence on the general merit of the performance, and make liberal allowance for any trifling errors, that may happen to fall under their obſervation.

THE METHOD RECOMMENDED FOR STUDYING THIS WORK.

With the help of the notes and index, the ſtudent ſhould be required to give, in Engliſh, the literal ſenſe of the original. Then, let the Profeſſor compare the ſtudent's tranſlation with the Engliſh verſion; and point out any peculiarities of idiom, together with ſuch improvements as his experience may enable him to ſuggeſt.

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ERRATA IN THE TEXT.

READ AS FOLLOWS.

P. 2.l.2 خدائي P. 7.l. 81 مشكي P. 13l.153 ندانستم P. 14.l.163 قضبان P. 151.184 محاورت

2 — 17.l.203 عروس — 20.l.250 بستان — 21.l.267 بلبا — 32.l.124 بوريا — 32.l.125 وزير

7 — 33.l.140 خُرد — 34.l.149 طايغه — 35.l.174 خصمي — 42.l.270 يحيىٰ — 51.l.399 جمعيت

— 52.l.402 دران — 52.l.407 نشنيدهٔ — 53.l.420 گفتش — 72.l.676 اهل — 83.l.837 نيست

— 88.l.1 اَخلاق — 96.l.110 اذا — 97.l.127 بجبرئيل — 98.l.132 قطعه — 98.l.133 اهوائ

— 98.l.139 برپشت — 100.l.170 پلنگ — 105.l.226 ميكنند — 110.l.302 هوش — 111.l.315 هوا

— 117.l.394 برخاستند — 122.l.466 وجه — 134.l.628 مه — 136.l.656 جلّ — 138.l.678 قتبه

— 146.l. 64 افطار — 148.l. 85 گلشكر — 149.l.107 منفعت — 149.l.108 زهر — 153.l.158 نعت

— 155.l.185 نظم — 157.l.217 برسيدند — 161.l.268 بهندوستان — 167.l.345 بآدمي — 171.l.408 برانند

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— 207.l.137 رفقه — 221.l.329 مولدم — 223.l.353 مثنوي — 241.l. 42 مهربان — 244.l. 76 شبها

— 246.l.110 پنيري — 247.l.115 خُردي — 247.l.120 خردبت — 248.l.138 گله — 250.l. 5 تعليمش

— 264.l.214 نمينست — 267.l.143 بجا آر — 268l.160 باشاميانم — 271.l.212 اعدي — 274.l.255 مجاورت

— 276 l.275 مخوف — 278.l.318 خزينه — 278.l.319 مغتن — 282.l.369 خندان — 282.l.374 تامل

— 290.l. 66 منه — 291.l. 73 گفتن — 299.l.173 نظم — 301.l.199 نيست — 302.l.215 نظم

— 307.l.290 مبازران — 309.l.325 هوشيار — 310l.336 غالب آيد — 310.l.339 هم‌قفسش — 311.l.346 افراخت

— 311l.353 چون طبله — 316.l.423 ور — 323.l.524 ابلهتر

Throughout for قطه read قطعه Page 302. l. 220 *dele* حكمت Page 303:l. 223 *insert* حكمت

ERRATA IN THE TRANSLATION.

Page. 4 l. 2 from the bottom *imploration*, read *ſupplication*.
—— 5 l. 3 *me*, read *us*.
—— 28 l. 7 *ſucceſſor*, read *vicegerent*.
—— 76 l. 2 after *if*, inſert *I*.
—— 78 l. 2 *Mitiline* read *Mulatyeh*.
—— 79 l. 10 *Stranger*, read *a ſeller of milk curds* &c.
—— 98 l. 8 *reſt*, read *next*.
—— 100 l. 5 after *under*, inſert *the*.
—— 124 l. 9 *from*, read *form*.
—— 127 l. 1 *our*, read *four*.
—— 139 l. 2 after *and*, inſert *is*.
—— —— *paſſion*, read *paſſions*.
—— 143 l. 6 *ſhewing*, read *ſewing*.
—— 158 l. 7 dele *towards men*.
—— 163 l. 3 read *northwind*.
—— 176 l. 67 read *eyes*.
—— 187 l. 3 inſtead of *the prophet Salih*, read *one who is virtuous*.
—— 201 l. 2 *though*, read *through*.
—— 224 l. 1 *emove*, read *remove*.
—— 233 l. 2 read *kettledrum*.
—— 240 l. 5 read *rely on*.
—— 241 l. 4 read *an old man*.
—— 250 l. 6 read *the ſeven ſeas*.
—— 251 l. 6 read *after enjoying power*.
—— 280 l. 2 read *eyes*.
—— 287 l. 10 read *wiſheſt*.
—— 288 l. 11 read *carrieth*.
—— 316 l. 9 read *a diſtreſſed durwaiſh*.
—— 321 l. 9 read *are preferable to bread and lamb received from the hand of the head man of the village*.

There are alſo a few errors in the punctuation, which the reader is requeſted to correct.

[1]

مقدمه

گلستان

شیخ مصلح الدین سعدی شیرازی

PREFACE

TO THE

GULISTAN

OR

MUSLE-HUDDEEN SHAIK SÂDY,

OF SHEERÁZ.

بسم الله الرّحمن الرّحيم

منت خداي را عزّوجلّ كه طاعتش موجب قربتست و بشكر اندرش مزيد نعمت هرنفسي كه فروميرود ممدّ حياتست وچون بر مي آيد مفرّح ذات پس درهرنفسي دو نعمت موجود ست وبرهر نعمتي شكري واجب

بيت

ازدست و زبان كه برآيد كزعهدهٔ شكرش بدرآيد

اِعملوا آلَ داوٗد شكراً وقليلٌ من عبادي الشكورُ

قطعه

بنده همان به كه زتقصيرخويش عذر بدرگاه خدا آورد
ورنه سزاوار خداوندیش كس نتواند كه بجا آورد
باران رحمت بيحسابش همه را رسيده
وخوان نعمت بيدريغش همه جا كشيده
پردهٔ ناموس بندگان بگناه فاحش ندرّد
وظيفهٔ روزي بخطاي منكر نبرد

IN THE NAME OF THE MOST MERCIFUL GOD.

Praiſe to the God of majeſty and glory, whoſe ſervice is the means of approa , to offer him grateful acknowledgments, inſures an increaſe of bounty. Every breath when inhaled ſuſtaineth life, and when reſpired it exhilarates the body: conſequently every breathing includes two benefits, each of which demandeth a diſtinct acknowledgment. What hand or tongue can fulfil his praiſe? Sing praiſes ye poſterity of David, for few of my ſervants are grateful.—It is beſt for the ſervant to confeſs his weakneſs, and implore forgiveneſs at the court of heaven, ſince no one is able to fulfil his duty towards God. The rain of his infinite mercy refreſheth all places; and the table of his bounty is ſpread far and near. Amidſt the enormous ſins of his ſervants, he rendeth not the veil of their reputation; and during the commiſſion of atrocious offences, ceaſeth not to beſtow their daily bread.

قطعه

ای کریمی که از خزانهٔ غیب گبر و ترسا وظیفه خور داری
دوستان را کجا کنی محروم تو که با دشمنان نظر داری
فراش باد صبارا گفته تا فرش زمردین بگسترد و دایه ابر بهاری
را فرمود تا بنات نبات را در مهد زمین بپرورد و درختان را
بخلعت نوروزی قبای سبز ورق در بر کرده و اطفال شاخ را
بقدوم موسم ربیع کلاه شکوفه بر سر نهاده و عصارهٔ
نائی بقدرتش شهد فایق شده و تخم خرما بتربیتش نخل
باسق گشته

قطعه

ابر و باد و مه و خورشید و فلک در کارند
تا تو نانی بکف آری و بغفلت نخوری
همه از بهر تو سرگشته و فرمان بردار
شرط انصاف نباشد که تو فرمان نبری

در خبرست از سرور کائنات وفخر موجودات و رحمت عالمیان و

O merciful God, who out of thine hidden treasures affordest daily sustenance to the Guebre and the infidel; how canst thou exclude thy friends, thou who deignest thus favourably to regard thine enemies. He commandeth his chamberlain the zephyr to spread the emerald carpet, and ordereth the vernal clouds to foster the infant plants in the cradle of the earth. He clotheth the bodies of the trees with verdant foliage, the festal garments of spring, and in celebration of the return of that season, crowneth the youthful branches with garlands of blossoms. By his power, the juice of the cane is converted into delicious honey; and by his discipline, the kernel of the date becometh a lofty tree. Clouds and wind, the moon, the sun and the sky are all busied, that thou, O man, mayest obtain thy bread, and eat it not in neglect. For thy sake, all these revolve and are obedient: it is not therefore consistent with the rules of justice that thou only shouldest not obey. There is a tradition of the chief of created beings, the most noble of existences, the mercy of the universe,

صفوت آدم میان وتتمه دور زمان محمد مصطفي علیه الصلوة والسلام

بیت

شفیع مطاع نبي کریم قسیم جسیم بسیم وسیم

بیت

چه غم دیوارامت راکه باشد چون تو پشتیبان
چه باک از موج بحرآن راکه باشد نوح کشتیبان

نظم

بلغ العلي بکماله کشف الدجي بجماله
حسنت جمیع خصاله صلّوا علیه و آله

که هرگه که یکي از بندگان گنهکارپریشان روزگار دست انابت بامید اجابت بدرگاه حق جل وعلا بردارد ایزد تعالي دروي نظر نکند بازش بخواند باراعراض کند بازش بتضرع وزاري بخواند حق سبحانه تعالي گوید یا ملایکتي قد استحییت من عبدي ولیس له رب غیري فقد غفرت له دعوتش را اجابت کردم وحاجتش را برآوردم که از بسیاري دعا و

the pureſt of mankind, and completion of the revolution of ages, Mohammed Muſtafa (upon whom be bleſſing and peace) the interceſſor, the obeyed, the gracious prophet, the bountiful the majeſtic, the affable, the ſealed. Why ſhould the wall of the faithful ſuffer anxiety, which has ſuch a ſupporter? Why ſhould he dread the waves of the ſea, who hath Noah for his pilot. His perfections procured him exaltation, his comelineſs diſpelled the darkneſs, liberal are all his endowments, bleſſing be on him and on his race. *The tradition is this.* That when a ſinful ſervant conſcious of his guiltineſs, lifteth up the hands of repentance, in hopes of obtaining pardon at the court of the juſt, the glorious and ſublime being; the Almighty regardeth him not: again he ſupplicates, and is again diſregarded: once more he prayeth with humility and ſorrow, and then the juſt God ſaith. "O my angels of a truth I am aſhamed on behalf of my ſervant, who hath no other "Providence than myſelf, and therefore verily do I pardon him. I have heard his prayer, and "have granted his petition; becauſe I am aſhamed of the exceſſive imploration and ſorrow of my "ſervant."

زاري بنده شرم همیدارم

بیت

کرم بین و لطف خداوند گار گنه بنده کرده است و او شرمسار

عاکفان کعبهٔ جلالش بتقصیر عبادت معترفند که ما عبدناک

حق عبادتک و واصفان حلیهٔ جمالش بتحیر منسوب که ما عرفناک

حق معرفتک

قطعه

گر کسی وصف او زمن پرسد بی دل از بی نشان چه گوید باز

عاشقان کشتگان معشوقند بر نیاید ز کشتگان آواز

یکی از صاحبدلان سر بجیب مراقبه فرو برده بود و در بحر مکاشفه مستغرق شده انگاه که ازان حالت باز آمد یکی از اصحاب بطریق انبساط گفت ازان بوستان که تو بودی ما را چه تحفه کرامت آوردی گفت بخاطر داشتم که چون بدرخت گل برسم دامنی پر کنم هدیه اصحاب را چون برسیدم بوی گلم چنان

Behold the mercy and kindneſs of God, he is himſelf aſhamed that his ſervant hath ſinned! Thoſe who conſtantly reſide at the temple of his glory, confeſs the inſufficiency of their worſhip, ſaying, "We have not worſhipped thee in the manner that thou oughteſt to be ſerved." And they who would deſcribe the form of his beauty, are rapt in amazement, declaring "*We have not known thee as thou oughteſt to be known.*" *If any one ſhould require me to deſcribe him, how ſhall the diſheartened deſcribe that which hath no form?* The lovers are ſlain by the beloved, and no voice proceedeth from the dead. A devout man in deep contemplation with his head reclined on the boſom of meditation, was immerſed in the ocean of viſion.—When he recovered from that ſtate, one of his companions by way of pleaſantry ſaid.—"What miraculous preſent have you brought me from this garden, which you have "been viſiting?" He anſwered "It was my intention, that when I reached the roſe buſh, I would "fill my lap with flowers, for preſents to my friends; but when I came to the ſpot, the odour ſo

مست کرد که دامنم از دست برفت

نظم

ای مرغ صحر عشق ز پروانه بیاموز کان سوخته را جان شد و آواز نیامد
این مدعیان در طلبش بی خبرانند کان را که خبر شد خبری باز نیامد
ای برتر از خیال و قیاس و گمان و وهم وز هرچه گفته اند شنیدیم و خوانده ایم
مجلس تمام گشت و بآخر رسید عمر ما هم چنان در اول وصف تو مانده ایم

محامد پاد شاه اسلام خلد الله ملکه ذکر جمیل سعدی که در افواه عوام افتاده است وصیت سخنش که در بسیط زمین رفته و قصب الحبیب حدیثش که همچو شکر می خورند و رقعه منشاتش که چون کاغذ زر می برند بر کمال فضل و بلاغت او خجل نتوان کرد بلکه خداوند جهان و قطب دایرهٔ زمان قایم مقام سلیمان ناصر اهل

" overpowered my ſenſes, that my ſkirt dropt out of my hands." O bird of the deſert learn thou lov of the moth, who being burnt, expireth without a ſigh. They who pretend to be informed, are igno rant, for they who have known him, have not yet recovered their ſenſes. O thou art beyond th reach of imagination, conjecture or thought; ſurpaſſing all that has been related, and excelling ever thing that I have heard or read. The banquet is concluded, and the period of life is arrived: I conti nue deſcribing thee the ſame as at the commencement.

THE VIRTUES OF THE MONARCH OF ISLAMISM, MAY GOD PERPETUATI HIS REIGN.

The favourable mention of Sâdy which has fallen from the mouths of people in general, and the fam of his ſayings that has ſpread over the whole ſurface of the globe, ſo that the words of his friendly pe are eaten like ſugar; and the value given to his ſcraps of writings, inſomuch that they paſs curren like bills of exchange: all this cannot be aſcribed to the perfection of his own merit and eloquence but is owing to the monarch of the earth, who is the axis of the revolution of time, the repreſentative o Solomon, the defender of the faithful,

ایمان شاهنشاه معظم اتابک اعظم مظفرالدین ابوبکر بن سعد بن
زنگي ظل الله في ارضه وب ارض عنه وارضه بعین عنایت نظر
کرده است و تحسین بلیغ فرموده و ارادت صادق نموده لاجرم
کافه انام از خواص وعوام بمحبت او گرائیده اند که الناس علي
دین ملوکهم 75

رباعي

زانگه که ترا برمن مسکین نظرست آثارم از آفتاب مشهورترست
گرخود همه عیبها بدین بنده درست هرعیب که سلطان به پسندد هنرست

نظم

گلي خوشبوي درحمام روزي رسید از دست محبوبي بدستم 80
بدو گفتم که مسکي یا عبیري که از بوي دلاویز تو مستم
بگفتا من گل ناچیز بودم ولیکن مدتي با گل نشستم
گمال همنشین درمن اثر کرد وگرنه من همان خاکم که هستم

the mighty king of kings, the illuſtrious Atabuk Mozuffaruddeen Aboobukr, the ſon of Sâd, the ſon of Zungy, the ſhadow of God on earth; approve him O Lord and grant his deſires. He regarded me with the eye of kindneſs, loaded me with commendation, and ſhewed a ſincere attachment; and therefore, for his ſake, perſons of all deſcriptions have taken a fancy to me: for mankind readily adopt the ſentiments of their King. From the time that you have looked kindly on my humble ſtate, my merits are more manifeſt than the ſun.—If your ſervant was made up of defects, every fault that the Sultan might commend would be conſtrued into an excellence. One day in the bath a piece of perfumed clay came to me from the hand of a friend, I ſaid to it, "Art thou muſk, or "an artificial compound of ſweets? for I am charmed with thy delightful odour." It anſwered "I "was a worthleſs piece of clay, but having for a ſeaſon aſſociated with the roſe, the virtue "of my companion was communicated to me; otherwiſe I am the ſame identical earth that I was at "firſt."

اللهم متع المسلمين بطول حياته وضاعف ثواب جميله وحسناته
وارفع درجة اَوِدَّائِه ووُلاتته ودمِّر على اعدائِه وشناتته
بما تلي في القرآن من آياته اللهم آمن بَلده واحفظ ولده

نظم

لقد سعد الدنيا به دام سعده وايده المولى بالويته النصر
كذلك تنشأ لينة هو عرقها وحسن نبات الارض من كرم البذر

ايزد تعالى وتقدس خطهٔ پاک شيراز را بهيبت حاکمان عادل
وهمت عالمان عامل تا زمان قيامت در امان سلامت نگاه دارد

نظم

نداني که من در اقاليم غُربت چرا روزگاري بکردم درنگي
برون رفتم از ننگ ترکان که ديدم جهان درهم افتاده چون موي زنگي
همه آدمي زاده بودند ليکن چو گرگان بخونخوارگي تيزچنگي

O God! beſtow happineſs on the Moſlems by a long continuance of his life; increaſe the reward of his virtues, and perfections; exalt the dignity of his friends and of his governors; and ſend deſtruction on his avowed and ſecret foes, for the ſake of thoſe ſayings recorded in the verſes of the Koran. O Lord! protect his kingdom, and be thou the guardian of his ſon.—Of a truth the world enjoys happineſs through his means, may his own good fortune be perpetual, and may God befriend him with the ſtandard of victory; in ſuch wiſe, may the branch alſo flouriſh of which the king is the root; ſince the goodly produce of the ſoil dependeth on the excellency of the ſeed. May the moſt mighty and holy God preſerve the land of Sheerâz in perfect peace until the day of reſurrection, through dread of the juſtice of its governors, and by the bleſſings entailed on thoſe who act conformably to wiſdom. Know you not, why I delayed ſome time abroad on my travels. I departed out of dread of the Turks for I beheld the country in diſorder, like the hair of an Ethiopian. Their form was human; but like wolves their claws were reeking in blood?

درون مرد مي چون ملك نيك محضر برون لشكري چون هزبران جنگي
چو باز آمدم كشور آسوده ديدم پلنگان رها كرده خوي پلنگي
چنان بود درعهد اول كه ديدم جهان پُر ز آشوب و تشويش و تنگي
چنين شد در ايّام سلطان عادل اتابك ابوبكر بن سعد زنگي

نظم

اقليم پارس را غم از آسيب دهر نيست تا برسرش بود چو تويي سايهٔ خدا
امروز كس نشان ندهد در بسيط خاك مانند آستان درت مامن رضا
بر تست پاس خاطر بيچارگان و شكر بر ما و برخداي جهان آفرين جزا
يارب زبان فتنه نكهدار خاك پارس چندانكه خاك را بود و باد را بقا

سبب تاليف كتاب گلستان

يكشب تامل ايّام گذشته ميكردم و بر عمر تلف كرده تاسّف ميخوردم و سنگ سراچهٔ دل را بالماس آب ديده مي سُفتم و اين بيتها ي مناسب حال خود مي گفتم

Within the city were men with minds virtuous as angels, and without was an army of warlike lions. On my return I found the land at peace; the tigers having forſaken their ſavage diſpoſitions. Thus at firſt, I beheld the world full of tumult, ſorrow, and ſtrife, and it has changed to its preſent happy ſtate in the reign of the juſt monarch Atabuk Aboobukr Ben Sad Zungy. The land of Perſia is in no danger of ſuffering diſtreſs, ſo long as it is governed by one like thyſelf, who art the ſhadow of God. At this day, no one can point out on the ſurface of the earth an aſylum of comfort like the threſhold of thy gate. It is thy duty to ſupport the helpleſs, and it behooveth us to offer up grateful acknowledgments, whilſt the reward is with God, the creator of the univerſe. O God preſerve the land of Perſia from the ſtorms of ſtrife, as long as the earth and the air ſhall endure.

THE CAUSE OF WRITING THE GÛLISTÂN.

One night I was reflecting on the time which had elapſed, and lamenting that ſo much of my life was ſpent; I pierced the ſtony manſion of my heart with adamantine tears, and repeated the following lines as applicable to my condition.

مثنوي

هر دم از عمر میرود نفسي چون نکه میکنم نماند بسي
اي که پنجاه رفت و در خوابی مگر ایں پنج روز در یابي
خجل آنکس که رفت و کار نساخت کوس رحلت زدند و بار نساخت
خواب نوشین بامداد رحیل باز دارد پیاده را ز سبیل
هر که آمد عمارتي نو ساخت رفت و منزل بدیگري پرداخت
وان دگر پخت همچنین هوسي وین عمارت بسر نبرد کسي
یار ناپایدار دوست مدار دوستي را نشاید ایں غدار
نیک و بد چون همي بباید مرد خنک آن کس که گوي نیکي برد
برگ عیشی بگور خویش فرست کس نیارد ز پس ز پیش فرست
عمر برفست و آفتاب تموز اندکي ماند و خواجه غره هنوز
اي تهي دست رفته در بازار ترسمت برنیاوري دستار
هر که مزروع خود خورد بخوید وقت خرمنش خوشه باید چید

In every moment of thy life a breath is expended, ſo that what remaineth is but of ſmall account. Alas! thou haſt ſpent fifty years in ſleep, excepting theſe five days that thou haſt been awakened to reflection. Shame on that man who departed without finiſhing his work; who when the drum was beaten for marching, had not made up his burthen. Sweet ſleep on the day of marching, with holds the traveller from his way. Every one who came erected a new fabric; he departed, and evacuated the tenement for another to enter; and this, in like manner, formed new ſchemes; but no one ever finiſhed the building. Place no reliance on an unſteady friend, the liar deſerveth not belief. Since both the good and the bad muſt die, happy is that man who carries off the ball of virtue.* Send to your own tomb the proviſions for the journey; no one will bring them after you, therefore diſpatch them before your departure. Life is ſnow, and the ſummer ſun advanceth: only a ſmall part remaineth unmelted, art thou yet ſlothful! you who have gone empty handed to market, I fear will not return with a full napkin. Whoſoever eateth his wheat before it is ripe, muſt glean ears of corn at the time of harveſt.

* Alluding to the game of Chowgong, or the Mall.

پند سعدی بگوش جان بشنو ره چنین است مرد باش و برو

بعد از تامل این معني مصلحت آن دیدم که درنشیمن عزلت
نشینم و دامن از صحبت فراخود چینم ودفتر از گفتهاي پریشان
بشویم ومن بعد پریشان نگویم

بیت

زبان بریده بکنجي نشست صم وبکم
به ازکسي که زبانش نباشد اندر حکم

تایکي از دوستان که درکجاوه انیس من بودي ودرحجره جلیس
برسم قدیم از در درآمد چندانکه نشاط وملاعبت وبساط مراغبت
گسترد جوابش نگفتم وسر از زانوئي تعبد برنگرفتم رنجیده
نگه کرد وگفت

قطعه

کنونت که امکان گفتارهست بگواي برادر بلطف وخوشي
که فردا چو پیک اجل دررسد بحکم ضرورت زبان درکشي

Liſten attentively to the admonition of Sâdy ; the road is ſuch as I have deſcribed it, be of good cheer, and proceed on your journey. After deliberating on the ſubject, it appeared to me adviſeable, that I ſhould make choice of retirement, and withdrawing myſelf from ſociety, eraſe from the tablet of my memory all vain words, and refrain from converſation.

One deprived of the faculty of ſpeech, who ſitteth in a corner deaf and dumb, is preferable to him who cannot govern his tongue. At length one of my friends, the intimate and familiar partner of my travels, and companion of my cell, entered the door, and accoſted me after his uſual manner; but in return for all his pleaſantry and mirth, and inclination to familiar intercourſe, I gave no anſwer, nor raiſed up my head from the knees of adoration. He looked diſpleaſed and ſaid, " Whilſt you have the power of utterance, ſpeak, O my brother, " with favour and kindneſs, for to-morrow, when the meſſenger of fate arriveth, you will through ne- " ceſſity be ſilent."

یکي ازمُتعلِقان منش برحسب واقعـــه مُطلع ڪردانید که
فلان عـــزم کرده است و نیّت جزم که بقیّه عمر دردنیا معتکف
نشیند وخاموشي گزیند اگرتواني سرخویش گیر و راه مجانبت
پیش گیر گفتا بعزت عظـــیم وصحبت قدیم که دم برنیارم وقدم
برندارم مگر انگه سخن گفته شود برعادت مالوف وطریق 140
معروف که آزردن دوستان جهلست وکفارت یمین سهلست
خلاف راه صوابست وعکس راي اولي الباب ذوالفقار علي در
نیام وزبان سعدي درکام

قطعه

زبان دردهان اي خردمند چیست کلیـــد درگنج صاحب هنر 145
چو دربسته باشد چه داند کسي که جوهر فروش است یا پیلـــور

قطعه

اگرچه پیش خردمند خاموشي ادب ست
بوقت مصلحت آن به که درسخن کوشی

One of my comrades informed him how matters ſtood, ſaying. " Such an one hath poſitively reſolved to ſpend the remainder of his life in devotion, and to obſerve ſilence; follow his example, if you are able, and keep him company." He replied. " I ſwear by the great God, and by our long uninterrupted friendſhip, that I will neither breath, nor ſtir a ſtep until he hath anſwered with his accuſtomed freedom; for it is folly to diſtreſs our friends, when an inconſiderate oath can be eaſily expiated. It is contrary to juſtice, and oppoſite to the ſentiments of the wiſe, that the ſword of Aly ſhould remain in the ſcabbard, or that the tongue of Sâdy ſhould cleave to the roof of the mouth. To what ſhall be likened the tongue in a man's mouth? It is the key of the treaſury of wiſdom when the door is ſhut, who can diſcover whether he deals in jewels or in ſmall ware? Although in the eſtimation of the wiſe, ſilence is commendable, yet at a proper ſeaſon, free ſpeech preferable.

دو چیز طیرهٔ عقلست دم فرو بستن
بوقت گفتن و گفتن بوقت خاموشي

في الجمله زبان ازمکالمهٔ او درکشیدن قوّت نداشتم وروي ازمحاورهٔ او گردانیدن مروت نداشتم که یار موافق بود ومحبّ صادق

بیت

چو جنگ آوري با کسي درستیز
که ازوي گزیرت بود یا گریز

بحکم ضرورت سخن گفتم وتفرج کنان بیرون رفتیم در فصل ربیع که صولت برد آرمیده بود وآوان دولت وَرد رسیده

بیت

پیراهن سبز بر درختان چون جامهٔ عید نیکبختان

Two things " indicate an obſcure underſtanding, to be ſilent when we ought to converſe and to " ſpeak when we ſhould be ſilent." To be brief, I was not able to reſtrain my tongue from ſpeaking to him: I thought it inhuman to turn my face from him becauſe he was an agreeable and ſincere friend. When you determine to fight be ſure either that you are ſtronger than your adverſary, or that you have a ſwifter pair of heels. Thus through neceſſity I *ſpoke; and went abroad in good humour. It was the ſeaſon of ſpring, the air was* temperate and the roſe in full bloom. The veſtments of the trees reſembled the feſtive garments of the fortunate.

قطعه

اول آرد بهشت ماه جلالي بلبل گوينده بر منابر قصبان
برگل سرخ از نم افتاده لآلي همچو عرق برعذار شاهد غضبان
شب را ببوستان با يکي از دوستان اتفاق مبيت افتاد موضعي
خوش وخرّم و درختـــان دلکش درهم گفتي که خرده مينا
برخاکش ريخته وعقد ثريّا از تاکش درآويخته

قطعه

روضة ماء نهر ها سلسال دوحة سجع طيرها موزون
آن پرازلاله هاي رنگا رنگ وين پرازميوهاي گوناگون
باد درسايهٔ درختانش گسترانيده فرش بوقلمون
بامداد که خاطر بازآمدن براي نشستن غالب آمد ديدمش
دامني گل وريحان وسنبل وضميران فراهم آورده وعزيمت
شهر کرده گفتم گل بوستان را چنانکه داني بقائي نباشد و

It was midſpring, when the nightingales were chanting from the pulpits of the branches. The roſe decked with pearly dew, like bluſhes on the cheek of a chiding miſtreſs. It happened once, that I was benighted in a garden in company with one of my friends. The ſpot was delightful, the trees intertwined, you would have ſaid that the earth was bedecked with glaſs ſpangles, and that the knot of the Pleiades was ſuſpended from the branch of the vine. A garden with a running ſtream, and trees from whence birds were warbling melodious ſtrains; that filled with tulips of various hues; theſe loaded with fruits of ſeveral kinds. Under the ſhade of its trees the zephyr had ſpread the variegated carpet. In the morning when the deſire to return home overcame our inclination for remaining, I ſaw in his lap a collection of roſes, odoriferous herbs, and hyacinths which he had intended to carry to town. I ſaid, "You are not ignorant that the flower of the garden ſoon fadeth and

عهد گلستان را وفائي نه وحكما گفته اند هرچه دير نپايد
دلبستگي را نشايد گفتا پس چيست گفتم براي نزهت ناظران
و فسحت حاضران كتاب گلستان توانم تصنيف كردن كه باد
خزان را بر ورق او دست تطاول نباشد و گردش زمان عيش ربيعش
را بطيش خريف مبدّل نكند

مثنوي

بچه كار آيدت ز گل طبقي ... از گلستان من ببر ورقي
گل همين پنج روز و شش باشد ... وين گلستان هميشه خوش باشد
حالي كه من اين سخن بگفتم از دامن گل بريخت و در دامنم آويخت
الكريم اذا وعد وفا فصلي دو دران چند روز اتفاق در بياض
افتاد در حسن معاشرت و آداب مجاورت در الياسي كه
متكلمان را بكار آيد و مترسلان را بلاغت افزايد في الجمله
از گل بوستان بقيتي موجود بود كه كتاب گلستان تمام شد

"that the enjoyment of the roſe-buſh is but of a ſhort continuance; and the ſages have declared "that the heart ought not to be ſet upon any thing that is tranſitory." He aſked. "What "courſe is then to be purſued." I replied "I am able to form a book of roſes, which will "delight the beholders, and gratify thoſe who are preſent; whoſe leaves the tyrannic arm of the "autumnal blaſts can never affect, nor injure the bloſſoms of its ſpring. What benefit will you "derive from a baſket of flowers? carry a leaf from my garden; a roſe may continue in bloom "for five or ſix days; but this roſe garden will flouriſh for ever." As ſoon as I had uttered theſe words, he flung the flowers from his lap, and laying hold on the ſkirt of my garment exclaimed. "When the beneficent promiſe, they faithfully diſcharge their engagements." In the courſe of a few days, two chapters (one on the comforts of ſociety, and the other containing rules for converſation*) were written out in my note book, in a ſtyle that may be uſeful to orators, and improve the ſkill of letter writers. In ſhort, whilſt the roſe was yet in bloom, the book entitled the Roſe Garden was finiſhed: but it will be truly perfected on gaining a favourable reception at court, and

* The 7th and 8th chapters. *Sharma.*

و تمام انکه شود بحقیقت که پسندیده آید در بارگاه
شاه جهان پناه سایه کردگار و پرتو لطف پروردگار ذخر زمان
کهف الایمان المؤید من السماء عضد الدولة القاهرة سراج الملة
الباهرة جمال الانام مفخر الاسلام سعد بن اتابک الاعظم
شاهنشاه المعظم مالک رقاب الامم مولی ملوک العرب
والعجم سلطان البرّ والبحر وارث ملک سلیمان مظفر الدین
ادام الله تعالی اقبالهما و جعل کل خیر مآلهما و بکرشبه لطف
خداوندی مطالعه فرماید

نظم

کر التفات خداوندیش بیاراید
نگارخانهٔ چینی و نقش ارژنگیست
امید هست که روی ملال در نکشد
ازین سبب که گلستان نه جای درنگیست
علی الخصوص که دیباچه همایونش
بنام سعد ابی بکر سعد بن زنگیست

when it obtains an indulgent perusal from that Prince, who is the asylum of the world, the shadow of the most high, the ray of providential beneficence, the treasury of the age, the refuge of religion, the favourite of heaven, the mighty arm of the victorious empire, the lamp of the resplendent religion, the most splendid of mankind, the aggrandizer of the faith, Sâd son of Atâbuk the great that potent monarch, to whom nations bend the neck; lord paramount of the Kings of Arabia and Persia; sovereign of land and sea; inheritor of the throne of Solomon, Mozuffuruddeen, may God perpetuate the good fortune of both, and prosper all their righteous undertakings. If ornamented with the sovereign's approbation, it is a gallery of Chinese paintings, and the designs of Urzung* I trust that he will not look dissatisfied, since the rose garden is not a fit place for displeasure; and more especially as its fortunate preface is inscribed to Sâd Aboobukr Ben Zungy.

* The paintings of the emperor Mani.

ذکر امیر کبیر فخر الدین ابوبکر بن ابونصر

دیگر عوس فکر من از بی جمالی سر برنیارد و دیدهٔ یاس از
پشت پائی خجالت برندارد و در زمرهٔ صاحب جمالان متجلّی نشود
مگر انکه که متجلّی گردد بزیور قبول امیر کبیر عالم عادل موید
مظفر علی الاعداء ظهیر سریر سلطنت مشیر تدبیر مملکت
کهف الفقرا ملاذ الغربا مربی الفضلا محب الاتقیا
افتخار آل فارس یمین الملک ملک الخواص فخر الدولة
والدین غیاث الاسلام والمسلمین عمدة الملوک والسلاطین
ابوبکر بن ابونصر اطال الله عمره واجل قدره وشرح صدره
وضاعف اجره که ممدوح اکابر آفاقست ومجمع مکارم اخلاق

بیت

هرکه در سایهٔ عنایت اوست کنهش طاعتست ودشمن دوست

بر هریکی از سایر بندگان وحواشی خدمتی معین ست که
اگر در آدای آن برخی تهاون وتکاسل روا دارند

CELEBRATION OF THE GREAT AMEER, THE FORTUNATE FUKRRŪDDEEN, ABOOBUKR BEN ABOO NUSR.

Once more the bride of my imagination, conſcious of her want of beauty raiſeth not her head, but in a deſponding mood modeſtly looks down upon her feet, not venturing to make her appearance in the aſſembly of beautiful youths, unleſs ſhe be decked with the jewels of approbation from the great Ameer, who is learned and juſt, aſſiſted by heaven, the conqueror of his enemies, the ſupport of the throne of empire, counſellor of the ſtate, the aſylum of the indigent, and refuge of the ſtranger, the patron of the learned, and friend of men of piety, the glory of the Perſian race, and ſtrength of the arm of empire; of royal endowments, the glory of the ſtate and of religion, the ſuccour of the faith and of the faithful, the confident of Kings and Emperors, Aboobukr Ben Aboo Nuſr, may God prolong his life, increaſe his dignity, enlighten his breaſt, and augment his reward; for he is celebrated amongſt all the nobles of the earth, and is the confluence of laudable actions. Whoſoever enjoyeth the ſhadow of his kindneſs his ſin is pardoned, and his enemy becometh his friend. Every other individual ſervant and domeſtic hath ſome duty appointed him, in the performance of which ſhould he be ſomewhat negligent or ſlothful,

هرآینه در معرض خطاب آیند و محل عتاب مگر برین طایفه
درویشان که شکر نعمت بزرگان برایشان و ذکر جمیل و دعای
خیر و ادای چنین خدمتی در غیبت اولیتر ست که در حضور که
این بتصنع نزدیکست و آن از تکلف دور و باجابت مقرون

نظم

پشت دوتای فلک راست شد از خرمی
تا چو تو فرزند زاد مادر ایام را
حکمت محض است اگر لطف جهان آفرین
خاص کند بندهٔ مصلحت عام را
دولت جاوید یافت هرکه نیکو نام زیست
کز عقبش ذکر خیر زنده کند نام را
وصف ترا گر کند ورنکند اهل فضل
حاجت مشاطه نیست روی دلارام را

he would moſt certainly incur diſpleaſure and reprehenſion, but for the claſs of Durwaiſhes whoſe duty it is to be grateful for the kindneſs of their ſuperiors, to celebrate their virtues, and to implore bleſſings for them; ſuch ſervice is better performed when abſent than when preſent, becauſe in the latter caſe their behaviour may border on ſpeciousneſs, whilſt the other is void of ceremony and more acceptable. The ſky's incurvated back became ſtraight thro' delight when dame nature brought forth a ſon like thee.—It is a pure inſtance of divine myſtery when the creator of the univerſe out of his benevolence diſtinguiſhes a ſervant for the inſtruction of mankind. He hath obtained immortality, whoſe fame liveth, becauſe after his departure the renown of his virtue inſures exiſtence to his name. It is matter of indifference, whether the learned praiſe thee or not, for the face of a beloved miſtreſs requireth not the art of the tire woman.

عذر تقصير خدمت و موجب اختيار عزلت

تقصير و تقاعدي كه در مواظبت خدمت بارگاه خداوندي
رميرود بنا بر آنست كه طايفهٔ حكماء هند در فضيلت نزرچمهر سخن
ميگفتند آخر جز اين عيبش ندانستند كه در سخن گفتن بطيئست
يعني در نگ بسيار ميكند مستمع بسي منتظر بايد تا وي تقرير
سخن كند بزرچمهر بشنيد و گفت انديشه كردن كه چه گويم به
از پشيماني خوردن چرا گفتم

مثنوي

سخن دان پرورده پير كهن بيندیشد انگه بگويد سخن
مزن بي تامل بگفتار دم نكو گوئي گر دير گوئي چه غم
بيندیش و انگه بر آور نفس وزان پيش بس كن كه گويند بس
بنطق آدمي بهتراست از دواب دواب از تو به گر نگوئي صواب
فكيف در نظر اعيان خداوندي عزنصره كه مجمع اهل دل

EXCUSE FOR THE OMISSION OF PERSONAL SERVICE; AND THE CAUSE OF CHOOSING RETIREMENT.

My deficiency and backwardneſs in the ſtrenuous diſcharge of perſonal ſervice at the palace of ſovereignty, reſembles the ſtory told of Buzerchemeher; how that when a number of the ſages of Hind were diſcourſing of his virtues, they could diſcover in him only this fault, that he heſitated in his ſpeech, ſo that his hearers were ~~kept a long time in ſuſpenſe before~~ he delivered his thoughts. Buzerchemeher over-heard their converſation and obſerved. "It is better to deliberate before I ſpeak than to repent of what I have ſaid." Old men of experience who know the value of words, reflect, and then ſpeak. Expend not your breath in talking idly; ſpeak to the purpoſe, and mind not if your delivery ſhould be ſlow. Firſt think and then ſpeak, but ſtop before they ſay it is enough. Man excelleth the brute creation by the faculty of ſpeech; but you are beneath the brute if you make an improper uſe of that gift. How then could I venture to make my appearance in the aſſembly of grandees of ſovereignty, the confluence of men of piety

است و مرکز علمائي متبحر اگر در سیاقت سخن دلیري کنم
شوخي کرده باشم و بضاعت مزجات بحضرت عزیز آورده
و شبه در بازار جوهریان جوي نیارد و چراغ پیش ب
توي ندارد و منارهٔ بلند در دامن کوه الوند نماید بسیت

مثنوی

هرکه گردن بدعوي افرازد — دشمن از هرطرف بدو تازد
سعدی کافتاده است آزاده — کس نیاید بجنگ افتاده
اول اندیشه وانگهي گفتار — پائي پیش آمده است پس دیوار
نخل بندم ولي نه در بوستان — شاهدم من ولي نه در کنعان

لقمان حکیم را گفتند حکمت از که آموختي گفت از
نابینایان که تا جائي نه بینند پاے نه نهند قدم الخروج
قبل الولوج مصراع مردیت بیازمائي انگهي زن کن

and the center of profound ſcholars; where, if in the courſe of converſation, I ſhould feel animated, I might be preſumptuous. Small is the capital ſtock which I could produce before the Vizier: glaſs beads amongſt jewellers are not worth a barley corn; a lamp in the face of the ſun emitteth not a ray of light; and a lofty turret at the foot of mount Alwund appears diminutive. Whoſoever ſtretcheth out his neck claiming conſequence, is beſet by enemies from all quarters. Sâdy lies proſtrate, freed from worldly deſires, no man attempteth to combat with one who is down on the ground. Conſideration ſhould precede ſpeech; they firſt lay the foundation, and then build the wall. I underſtand making artificial flowers, but am not a profeſſed gardener! I ſell a beauty but not in Canaan.* They aſked Locman, of whom he had learned philoſophy: he anſwered "of the blind, becauſe they never advance a ſtep, until they have tried the ground."— Try your way before you ſtir your foot. Be aſſured of your manhood, and then marry.

* Alluding to Joſeph, who on account of his beauty was ſtiled the moon of Canaan.

نظم

255 گرچه شاطر بود خروس بهنگ چه زند پیش باز روئین چنگ
گربه شیر است در گرفتن موش لیک موش است در مصاف پلنگ
لیکن باعتماد وسعت اخلاق بزرگان که عوایب زیردستان
بپوشند رانشای جرایم کهتران فکوشند کلبهٔ چند بر سبیل اختصار
ازنوادر و آثار وحکایات واشعار وسیر ملوک ماضی درین کتاب
260 درج کردیم وبرخی ازعمر گرانمایه بروخرج موجب تصنیف کتاب
گلستان این بود وبالله التوفیق

قطعه

بماند سالها این نظم وترتیب زما هر ذره خاک افتاده جای
غرض نقشیست کز ما باز ماند که هستی را نمی بینم بقای
265 مگر صاحبدلی روزی برحمت کند درکار درویشان دعای
امعان نظر در ترتیب کتاب وتذهیب ابواب ایجاز سخن مصلحت
دید تا مرایین روضهٔ رعنا وحدیقهٔ علیا چون بهشت باب

Although the cock is dauntleſs in battle, yet to what purpoſe ſhall he ſtrike againſt a hawk with brazen talons? The cat is a tiger in ſeizing the mouſe; but is herſelf a mouſe when engaged with the tiger.

But relying on the liberal diſpoſition of the great, who ſhut their eyes on the defects of the humble, and ſtrive not to expoſe the faults of inferiors, I have in a ſummary form compriſed in this book morals and choice tales, embelliſhed with verſes and relations of meritorious deeds of *Kings*: in collecting materials for which, *I have ſpent a conſiderable part of my life.* Theſe were my reaſons for writing the Gûliſtân. May God favor me with his aid! Theſe verſes and recitals will laſt for years, when every particle of duſt of which I am compounded will be diſperſed. The intention in drawing this picture is, that it may remain after me; ſeeing that exiſtence is fleeting, unleſs a devout perſon ſhould one day, out of compaſſion, beſtow his bleſſing on the works of the Durwaiſhes. Having maturely deliberated on the general arrangement of the book, the order of the chapters and abridging the ſtile of the language, it ſeemed adviſable that this verdant garden, planted like paradiſe, ſhould alſo reſemble it by having eight gates;

اتفاق افتاد ازین سبب که مختصر آمد تا بمالالت نینجامد

باب اول درسیرت پادشاهان

باب دوم در اخلاق درویشان

باب سیوم درفضیلت قناعت

باب چهارم درفواید خاموشی

باب پنجم درعشق جوانی

باب ششم درضعف وپیری

باب هفتم درتاثیر تربیت

باب هشتم درآداب صحبت

تاریخ کتاب

دران مدت که مارا وقت خوش بود

زهجرت شش صد و پنجاه و شش بود

مراد ما نصیحت بود گفتیم

حوالت باخدا کردیم و رفتیم

and I abridged the work that it might not be thought tedious.

Chap. 1 On the morals of Kings.

—— 2 On the morals of Durwaiſhes.

—— 3 On the excellency of contentment.

—— 4 On the advantage of ſilence.

—— 5 On love and youth.

—— 6 On weakneſs and old age.

—— 7 On the force of education.

—— 8 Rules for conduct in life.

Date of the book. At the time when I enjoyed a cheerful mind, in the year ſix hundred and fifty-ſix of the Hejira Æra; * my deſign was to give advice and I have ſpoken accordingly. I committed the work to God, and departed.

* A. D. 1258.

گلستان

باب اول درسیرت ملوک

حکایت ۱

پادشاهي را شنيدم که برگشتن اسيري اشارت کرد بيچاره درآن حالت مدهوشي بزباني که داشت ملک را دشنام دادن گرفت و سقط گفتن که گفته اند هرکه دست ازجان بشويد هرچه در دل دارد بگويد

بيت

اذا يئس الانسان طال لسانه کسنور مغلوب يصول علي الکلب

بيت

وقت ضرورت چو نماند گريز دست بگيرد سر شمشير تيز

ملک پرسيد که چه ميگويد يکي ازوزراي نيک محضر گفت اي خداوند ميگويد که والکاظمين الغيظ والعافين عن الناس والله يحب المحسنين ملک را برو رحم آمد واز سرخون او درگذشت وزير ديگر که ضد او بود گفت ابناي جنس ما را نشايد که درحضرت

THE GÛLISTÂN.

CHAPTER THE FIRST.

ON THE MORALS OF KINGS.

TALE I.

I have heard, that a certain monarch having commanded a captive to be put to death, the poor wretch, in a fit of deſpair, began to abuſe and reproach the King, in his own language; according to the ſaying "Whoſoever waſheth his hands of life, uttereth whatever is in his heart. "A man without hope ſpeaketh boldly; as the cat when driven to deſpair, ſeizeth the dog: in "the time of need, when it is impoſſible to eſcape, the hand graſpeth the ſharp edged ſword." The King aſked "What doth he ſay" One of the Viziers, who was of a benevolent diſpoſition, replied; "O my Lord, he ſaid, the Almighty befriendeth him who ſtifleth his anger and is merciful to his fellow creatures. "The king had compaſſion on him and ſpared his life. Another Vizier, of a contrary temper, ſaid," It becometh not perſons of our rank

پادشاهان جز براستي سخن گفتن اين ملک را دشنام داد وناسزا
گفت ملک روي ازين سخن درهم کشيد وگفت مرا اين دروغ وي
پسنديده تر آمد ازين راست که تو گفتي که آنرا روي در مصلحتي
بود واين را بنا بر خبث وحکما گفته اند دروغ مصلحت آ[illegible] از
راست فتنه انگيز

بيت

هرکه شاه آن کند که او گويد حيف باشد که جز نکو گويد

حکمت

بر طاق ايوان فريدون نوشته بود

مثنوي

جهان اي برادر نماند بکس دل اندر جهان آفرين بند و بس
مکن تکيه بر ملک دنيا و پشت که بسيار کس چون تو پرورد و کشت
چو آهنگ رفتن کند جان پاک چه بر تخت مردن چه بر روي خاک

to speak any thing but truth in the presence of monarchs; that man reviled the King, and spoke indecently." The King was displeased at his speech, and said, "I am more satisfied with that falsehood, than with this truth, which you have uttered; because that was well intended, and this is founded on malignity; and the sages have declared, that falsehood mixed with good advice, is preferable to truth tending to excite strife. "When a King is guided by the advice of another, woe be unto him if he speaketh any thing but good. On the portico of the hall of Feredoon was written, The world, O my brother, continueth not to any one, place *your affections* on the creator of the universe, and that will suffice. Make no reliance, neither rest upon the kingdom of this world; seeing how many like yourself it hath nourished and killed." When the pure soul is about to depart, what is the difference between expiring on a throne or on the bare ground.

حکایت ۲

یکي از ملوک خراسان سلطان محمود سبکتکین را بخواب دید
که بعد از وفات او بصد سال که جمله وجود او ریخته بود و خاک شده
مگر چشمان او که همچنان در چشم خانه همي گردیدند و نظر
میکرد و هر حکما از تاویل آن عاجز ماندند مگر درویشي که
خدمت بجاي آورد و گفت هنوز نگرانست که ملکش باد میگرانست

نظم

بس نامور که زیر زمین دفن کرده اند
کز هستیش بروي زمین یک نشان نماند
وان پیر لاشه را که سپردند زیر خاک
خاکش چنان بخورد که استخوان نماند
زنده است نام فرخ نوشیروان بخیر
گرچه بسي گذشت که نوشیروان نماند
خیري کن اي فلان و غنیمت شمار عمر
زان پیشتر که بانگ برآید فلان نماند

TALE II.

One of the Kings of Khoraſan ſaw in a dream Sultan Mahmood Sebuktegeen, an hundred years after his death, when the whole of his body had fallen into pieces and become duſt, excepting his eyes which moved in the ſockets and looked about. All the Philoſophers were at a loſs to explain the meaning, excepting a Durwaiſh who after making his obeiſance ſaid. "He is ſtill looking about, becauſe his Kingdom is poſſeſſed by others." Many men of renown whom they have buried in the ground, have not left any traces of their exiſtence on the ſurface of the earth. That old corpſe which they had depoſited in the grave, his duſt is ſo decayed that not a ſingle bone of him remains. The happy name of Nuſhirvan ſtill exiſts through his liberality, although a long ſeaſon hath elapſed ſince his departure. Do good, O man, and account your life as gain, before the report is ſpread that ſuch an one is no more.

حکایت سوم

ملک زاده را شنیدم که کوتاه بود وحقیر و دیگر برادرانش بلند و خوبروی باری پدرش بکراهیت و استخفاف در وی نظر کرد پسر بفراست دریافت وگفت ای پدر کوتاه خردمند به از نادان بلند نه هرچه بقامت مهتر بقیمت بهتر الشاة نظیفة والفیل سجیفة

بیت

اقل جبال الارض طور وانه لاعظم عند الله قدرا ومنزلا

قطعه

آن شنیدی که لاغر دانا گفت روزی بابله فربه
اسپ تازی اگرضعیف بود همچنان از طویله خربه

پدر بخندید و ارکان دولت به پسندیدند و برادران بجان برنجیدند

نظم

تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد

TALE III.

I heard of a King's ſon, who was low in ſtature and ill favoured, whilſt all his brothers were tall and handſome. Once on a time, his father looked at him with diſguſt, which the ſon had ſagacity enough to diſcover, and ſaid. "O father! a ſhort man, who is wiſe, is preferable to him who is tall and ignorant. Not every thing is valued according to its height; the ſheep is clean, and the elephant an unclean animal. Sinai is one of the moſt inconſiderable mountains of the earth, but verily it is the greateſt before God in rank and dignity. Have you heard, what was ſaid one day by a wiſe lean man, to a fat blockhead? One Arab horſe, though lean is preferable to a ſtable full of aſſes." The father laughed, the courtiers applauded, and the brothers were mortified to the very ſoul. Until a man hath ſpoken, his defects and his ſkill are concealed.

هر بیشه گمان مبر که خالیست شاید که پلنگ خفته باشد

شنیدم که آن مدت ملک را د شمن صعب روی نمود چون د و لشکر روی بهم آورد ند اول کسیکه اسپ در میدان جهانید آن پسر

قطعه

آن نه من باشم که روز جنگ بینی پشت من
آن منم کاندر میان خاک و خون بینی سری
کانکه جنگ آرد بخون خویش بازی میکند
روز میدان آنکه بگریزد بخون لشکری

این بگفت و بر سپاه د شمن زد چند از مردان کار دیده بینداخت چون پیش پدر آمد زمین خدمت ببوسید و گفت

قطعه

ای که شخص منت حقیر نمود تا درشتی هنر نه پنداری

Imagine not every defert to be empty, for perhaps a tiger may be there aſleep. I heard that at that time a powerful enemy appeared againſt the King, and when the two armies met, the firſt perſon who impelled his horſe into the action, was this young Prince calling out. " I am not him, whoſe back you ſhall ſee in the day of battle, but my head may be found in duſt and blood: for whoſoever fighteth the battle ſtaketh his own life; and he who flieth, ſporteth with the blood of his troops." Having thus ſaid he attacked the troops of the enemy, and overthrew ſeveral men of renown. When he came to his father, he bowed down the earth and ſaid. " O ye to whom my form appeared contemptible, without conſidering the force of my valour,

اسپ لاغر میـــان بکار آید روز میدان نه گاو پرواری

آورده اند که سپاه دشمن بسیار بود و اینان اندک طایفه آهنگ
گریز کردند پسر نعره بزد و گفت ای مردان بکوشید تا جامهٔ زنان
نپوشید سوار انرا بگفتن او تهور زیادت گشت و بیکبار حمله کردند
شنیدم که دران روز بر دشمن ظفر یافتند ملک سر و چشمش ببوسید
و در کنارش گرفت و هر روز نظر بیش کرد تا ولی عهد خویش کرد برادران
حسد بردند و زهر در طعـــامش کردند خواهرش از غرفه بدید
دریچه برهم زد پسر دریافت و دست از طعـــام باز کشید و گفت
محالست که هنرمندان بمیرند و بی هنران جای ایشان گیرند

بیت

کس نیاید بزیر سایهٔ بوم ورها از جهان شود معدوم

پدر را ازین حالت آگاهی دادند برادرانش را بخواند و گوشمالی
بواجبی داد پس هریکی را از اطراف بلاد حصه مرضی معین کرد

in the day of battle, the ſlender ſteed is uſeful and not the fattened ox." It is reported, that the enemy having many troops, and this ſide but few, a body of the latter were giving way, upon which the Prince vociferated. " Exert yourſelves like men, that you may not wear the dreſs of women." The troopers animated by this ſpeech, joined in the general attack, and are reported to have gained the victory over the adverſary on that day. The King kiſſed his head and eyes and folded him in his arms and his affection towards him encreaſed daily, till at length he appointed him his ſucceſſor. The brothers became envious, and put poiſon into his food. His ſiſter ſeeing this from a window, flapped to the ſhutters, and he underſtanding the ſignal, withdrew his hand from the diſh, and exclaimed. " If the wife ſhould be deprived of life, it would be impoſſible for the unſkilful to ſupply their place. No one would go under the ſhade of the owl, if the Homai was annihilated from the earth." They informed the father of the circumſtances, who ſent for the brothers, and after rebuking them properly, he gave to each of them a ſuitable portion of his kingdom

تا فتنه بکشست و نزاع برخاست و گفته اند ده درویش در گلیمی
بخسپند و دو پادشاه در اقلیمی در نگنجند

قطعه

نیم نانی گر خورد مرد خدای بذل درویشان کند نیم دگر
ملک اقلیمی بگیرد پادشاه همچنان در بند اقلیمی دگر

حکایت چهارم

طایفه دزدان عرب بر سر کوهی نشسته بودند و منفذ کاروان بسته و
رعیت بلدان از مکاید ایشان مرعوب و لشکر سلطان مغلوب بحکم
آنکه ملاذی منیع از قلّه کوهی بدست آورده بودند وملجا و
ماوائی ساخته مدبران ممالک آن طرف در دفع مضرّت ایشان مشورت
کردند اگر این طایفه برین نسق روزگاری مداومت نمایند مقاومت
ایشان ممتنع گردد

مثنوی

درختی که اکنون گرفتست پای به نیروی شخصی برآید زجای

that all cauſe of ſtrife and bickering might ſubſide. "It has been obſerved that ten Durwaiſhes may ſleep upon one blanket, but that one kingdom cannot contain two Kings." If a pious man eateth half a loaf of bread, he beſtoweth the other half on the poor. If a King poſſeſſeth the dominion of a whole climate, he longeth to have the ſame enjoyment of another.

TALE IV.

A gang of Arabian robbers had aſſembled on the top of a mountain, and blocked up the road of the caravan. The inhabitants were diſtreſſed by their ſtratagems, and the troops of the Sultan overpowered; becauſe the thieves, having poſſeſſed themſelves of a fortreſs on the ſummit of the mountain, made this ſtrong hold their fixed reſidence. The counſellors of the King's party conſulted together, how to remove this grievance, becauſe if they were ſuffered to continue any time in this ſtate, they would become too powerful to be ſubdued. The tree that has only juſt taken root, may be pulled up by the ſtrength of a man

ورش همچنان روزگاري هلي بگردونش از بيخ برنگسلي
سرچشمه شايد گرفتن بميل چوپر شد نشايد گذشتن بپيل

سخن برين مقرر شد که يکي را بتجسس ايشان برگماشتند وفرصت نگاهداشتند تا وقتي که برقومي رانده بودند وبقعه خالي مانده تني چند از مردان واقعه ديده وجنگ آزموده را بفرستادند تا درشعب جبل پنهان شدند شبانگاه که دزدان باز آمدند سفرکرده وغارت آورده سلاح بکشادند وغنايم بنهادند نخستين دشمني که برسرايشان تاخت خواب بود چندانکه پاسي ازشب بگذشت

بيت

قرص خورشيد درسياهي رفت يونس اندر دهان ماهي رفت

مردان دلاوران ازکمين بدرجستند ودست همه رايگان يگان بر کتف بستند بامداد ان بدرگاه ملک حاضر آوردند همه را بکشتن

but ſhould it continue ſome time in that ſtate, it could not be eradicated even by a windlaſs. It is poſſible to ſtop the courſe of a ſpring with a bodkin, which when formed into a full ſtream, cannot be forded by an elephant. They came to the determination to ſend one as a ſpy, to watch the opportunity when the thieves ſhould be gone to attack a tribe, and the place evacuated. They detached a party of approved men, who concealed themſelves in the paſs of the mountains. In the evening, when the robbers returned from their expedition with their plunder, they laid aſide their weapons, and depoſited their ſpoil. The firſt enemy who attacked them was ſleep, about the end of the firſt watch of the night. The ſun's diſk paſſed into ſhadow, Jonas entered into the whale's belly. The gallant men ſprang out of the ambuſh, and [illegible]ned the robbers one after another. In the morning they were brought to the palace, when the King gave orders for them all to be put to death.

اشارت فرمود اتفاقا دران میان جواني بود که میوهٔ عنفوان شبابش
نو رسیده و سبزهٔ گلستان عذارش نو دمیده یکي از وزرا پاي تخت
ملک بوسه داد و روي شفاعت بر زمین نهاد و گفت این پسر
همچنان از باغ زندگاني بر نخورده و از ریعان جواني تمتع نیافته
توقع بکرم و اخلاق خداوندي آنست که بخشیدن خون او بر بندهٔ
منت نهد ملک روي ازین سخن درهم کشید و موافق راي
بلندش نیامد و گفت

بیت

پرتو نیکان نگیرد هرکه بنیادش بد ست
تربیت نااهل را چون گردگان برگنبد ست

نسل و تبار اینان منقطع کردن اولیتر ست و بیخ و بنیاد ایشان
برآوردن بهتر که آتش نشاندن و اخگر گذاشتن و افعي کشتن
و بچه نگاهداشتن کار خردمندان نیست

There happened to be amongſt them a lad, the firſt fruits of whoſe youth were yet immature, the freſhneſs of his cheeks, reſembled a roſebud in early ſpring. One of the Viziers kiſſed the foot of the King's throne, and bowed his head to the earth in interceſſion, ſaying. "This boy, hath not like the reſt, taſted the fruit of the garden of life, nor ever enjoyed the harveſt of the ſeaſon of youth. I therefore venture to hope from your majeſty's known clemency, that you will *oblige your ſervant, by ſparing* the lad's blood." The King looked diſpleaſed at theſe words, as they did not accord with his enlightened underſtanding, and he obſerved that an evil root will not thrive in a goodly ſhade. To educate the wretcheſs, is like throwing a walnut upon a dome; it is better to eradicate them altogether; for to extinguiſh the fire, and ſuffer a ſpark to remain; or to kill the ſnake, and preſerve the young, is not acting like a wiſe man;

قطعه

ابر اگر آب زندگي بارد هرگز از شاخ بيد برنخوري
با فرومايه روزگار مبر کزني بوريه شکر نخوري

وزير اين سخن بشنيد طوعًا وکرهًا به پسنديد و بر حسن راي ملک آفرين خواند وگفت انچه خداوندم ملکه فرمود عين حقيقت است که اگر در سلک صحبت آن بدان تربيت يافتي يکي از ايشان شدي امّا بنده اميدوارست که بصحبت صالحان تربيت پذيرد وخوي خردمندان گيرد که هنوز طفلست وسيرت بغي وعناد آن گروه در نهاد وي متمکن نشده است و در حديثست که ما من مولود الا وقد يولد علي فطرة الاسلام ثم ابواه يهودانه وينصرانه ويمجسانه

قطعه

با بدان يار گشت همسر لوط خاندان نبوتش گم شد

Though the clouds ſhould pour down the water of life, you would never gather fruit from the branch of the willow. Waſte not your time on low people, for we can never obtain ſugar from the reed. " When the Vizier heard theſe words, he reluctantly approved of them, and praiſed the King for his juſt obſervation, ſaying." May the King live for ever, nothing can be more true than what my lord hath pronounced, that if he had continued with theſe wicked wretches, he would naturally have fallen into their evil courſes, and would have become one of them; but your ſervant entertains hopes, that this boy, by aſſociating with men of probity, will receive inſtruction and imbibe virtuous ſentiments; for being but a child, his principles cannot be tainted with the lawleſs and inimical diſpoſition of that banditti, for in the Hadees it is recorded. " Of a truth every one is born with a diſpoſition to Iſlamiſm, and it is owing to his parents his becoming a Jew, a Chriſtian or a Majooſie." Lot's wife aſſociated with the wicked, and his poſterity forfeited the gift of prophecy,

سگ اصحاب کهف روزی چند پی نیکان گرفت و آدم شد

این بگفت و طایفه از ندماي ملک باو بشفاعت یار شدند تا ملک
از سر خون او در گذشت و گفت ببخشیدم اگرچه مصلحت ندیدم

رباعي

دانی که چه گفت زال با رستم گرد دشمن نتوان حقیر و بیچاره شمرد
دیدیم بسي آب ز سرچشمه خورد چون بیشتر آمد شتر و بار ببرد

في الجمله وزیر پسر را بخانه برد و بناز و نعمت بپرورد و استاد
ادیب بتربیتش نصب کرد تا حسن خطاب و رد جواب و سایر آداب
ملوکش بیاموختند تا در نظر همگنان پسندیده آمد باري وزیر
از شمایل و اخلاق او در حضرت ملک شمه میگفت که تربیت عاقلان
در وی اثر کرده است و جهل قدیم از جبلت او بدر برده ملک را
از این سخن تبسم آمد و گفت

but the dog of the companions of the cave, by long converſe with the virtuous, became a rational creature." The Vizier having thus concluded his ſpeech, ſome of the courtiers joined in his petition till at length the King ſpared the life of the youth, and ſaid, "I grant your requeſt, altho' I diſapprove of it. Know you not what Zal ſaid to Ruſtam? Conſider not any enemy as weak and contemptible. I have frequently ſeen water iſſue from a ſmall ſpring, which ſo increaſed in its courſe, that it carried away the camel with his load." Summarily, the Vizier took the youth into his family, and educated him with kindneſs and attention. An able maſter was appointed his tutor, who taught him how to aſk a queſtion, and return an anſwer with elegance, together all the accompliſhments requiſite for court, ſo that his manners met with general approbation. Once when the Vizier mentioned to the King ſome particulars of the youth's diſpoſition and manners, and was ſaying that wiſe education had made impreſſion on him, and that his former ignorance was rooted out of his mind; the King laughed at thoſe expreſſions and ſaid,

بیت

عاقبت گرگ زاده گرگ شود گرچه با آدمي بزرگ شود

سالي دو برین برآمد طغایه او باش محله دراو پیوستند وعقد
سرا فقت بستند تا بوقت فرصت وزیر را با دو پسرش بکشت ونعمت
بیقیاس برداشت و در مغاره دزدان بجاي پدر بنشست وعاصي
شد ملک را خبر کردند ملک دست تحیر بدندان گرفت وگفت

نظم

شمشیر نیک از آهن بد چون کند کسي
نیکي بتربیت نشود اي حکیم کس
با ران که در لطافت طبعش خلاف نیست
در بلغ لاله روید و در شور بوم خس
زمین شور سنبل بر نیارد
درو تخم عمل ضایع مگردان
نکوئي با بدان کردن چنانست
که بد کردن بجاي نیک مردان

"The wolf's whelp will at length become a wolf, altho' it be brought up along with men." Two years after this converſation, a ſet of vagabonds of the town entered into a conſpiracy with him, and taking an opportunity, he killed the Vizier, and his two ſons, carried off an immenſe booty, and ſucceeding his father as the head of the gang became an avowed offender. The King appriſed thereof, in the emotion of amazement, exclaimed, "How can any one form a good ſword out of bad iron? O ye philoſophers, it is impoſſible to convert a worthleſs wretch into a good man. The rain, in whoſe nature there is no partiality, produces tulips in the garden, but only weeds in a barren ſoil. A ſterile ſoil will not yield ſpikenard, waſte not then ſeed upon it. To ſhew favour to the wicked, is in fact doing injury to the good."

حکایت ۵

سرهنگ زاده را بر در سراي اغلبش دیدم که عقل وکیاستي وفهم
وفراستي زاید الوصف داشت هم از عهد خُردي آثار بزرگي در
ناصیهٔ او پیدا

بیت

بالای سرش زهوشمندي مي تافت ستارهٔ بلندی

في الجمله مقبول سلطان آمد که جمال صورت وکمال معني داشت
وحکما گفته اند, توانگري بهنرست نه بمال بزرگي بعقلست نه
بسال ابناي جنس او بروحسد بردند وبخیانتی متهم کردند ودر
کشتن او سعی بیفایده نمودند

مصراع

دشمن چه کند چون مهربان باشد دوست

ملک پرسید که موجب خصم ایشان در حق تو چیست گفت درسایه

TALE V.

I saw at the gate of Ughulmiſh an officer's ſon, who was endowed with wiſdom and ſagacity beyond deſcription: even his childhood was diſtinguiſhed by proofs of ſuperior abilities. The ſtar of ſublimity ſhone on his head thro' wiſdom. Summarily, he obtained favour in the ſight of the Sultan, on account of his beauty and acute underſtanding, according to the ſaying of the ſages, "Ability, and not riches conſtitutes worth; greatneſs dependeth on ſkill, and not on years." His companions became envious, and accuſing him falſely of diſhoneſty, made a fruitleſs attempt to deprive him of life. But what can the enemy do againſt him who hath an aſſured friend. The King aſked him, "What is the cauſe of their ſtriving againſt you?" He replied, "Under the ſhade

دولت خداوندي همکنانرا راضي کردم مگر حسود را که راضي نميشود الا بزوال نعمت من دولت و اقبال خداوندي باد

نظم

توانم آنکه نيازارم اندرون کسي
حسود را چه کنم کو زخود برنج درست
بميرتا برهي اي حسود کين رنجيست
که از مشقت آن جز بمرگ نتوان رست
شوربختان بآرزو خواهند
مقبلان را زوال نعمت و جاه
گر نه بيند بروز شپره چشم
چشمهٔ آفتاب را چه گناه
راست خواهي هزار چشم چنان
کور بهتر که آفتاب سياه

of your majeſty's protection, I have gained the good will of every one, excepting the envious man, who cannot be ſatisfied but by the decline of my good fortune; and may the wealth and proſperity of ſovereignty be perpetual. I can avoid injuring the mind of every one, but what ſhall I do to the envious man, who carrieth the injury in his own breaſt? Die thou envious wretch, ſince thou can'ſt not be cured of the diſeaſe under which thou laboureſt but by death. The malevolent man wiſhes that misfortune may befal the ſucceſsful. If the bat's eye ſeeth not in the day, what fault is on that account to be imputed to the ſun? require you truth? It is better for a thouſand ſuch eyes to ſuffer, than that the brightneſs of the ſun ſhould be obſcured.

حکایت ۶

یکي را از ملوک عجم حکایت کنند که دست تطاول بمال رعیت
دراز کرده بود وجور و اذیت آغاز کرده خلق از مکاید ظلمش
درجهان برفتند و از کربت جورش راه غربت گرفتند چون رعیت
کم شد ارتفاع ولایت نقصان پذیرفت و خزینه تهي ماند و دشمنان
از هر طرف زور آوردند

قطعه

هرکه فریاد رسي روز مصیبت خواهد
گو در ایام سلامت بجوان مردي کوش
بنده حلقه بگوش ار ننوازي برود
لطف کن لطف که بیگانه شود حلقه بگوش

روزي در مجلس او کتاب شاهنامه همي خواندند در زوال مملکت
ضحاک و عهد فریدون وزیر ملک را پرسید که فریدون گنج و ملک
و حشم نداشت بر و پادشاهي چه گونه مقرر شد گفت آنچنانکه

TALE VI.

They tell a ſtory of one of the Kings of Perſia, that he had ſtretched out the hand of oppreſſion on the property of his ſubjects, and exerciſed tyranny and violence. By his repeated acts of injuſtice, the people were compelled to emigrate to different countries, beyond the reach of his power. When his ſubjects were diminiſhed, the reſources of his government were leſſened, his treaſury was exhauſted, and powerful enemies preſſed him on all quarters. Whoſoever looketh for aſſiſtance in the day of adverſity, let him exerciſe humanity in the ſeaſon of proſperity. If you do not treat kindly the ſervant with the ring on his ear, he will depart; ſhew kindneſs in ſuch manner that the ſtranger may become a willing ſervant. One day in his preſence they were reading in the Shahnameh, the hiſtory of the decline of the kingdom of Zohac, and the reign of Feridoon. The Vizier aſked the King, "Since Feridoon had neither money nor territory nor troops, how did it happen that the kingdom was conferred on him?" He anſwered, "In the manner

شنيدي خلقي برو بتعصب گرد آمدند و تقويت كردند پادشاهي
يافت وزير گفت چون گرد آمدن خلق موجب پادشاهيست تو خلق
را چرا پريشان ميكني مگر سر پادشاهي نداري

بيت

هُمان به كه لشكر بجان پروري كه سلطان بلشكر بود سروري

گفت موجب گرد آمدن سپاه و رعيت چيست گفت پادشاه را
عدل بايد تا بر و گرد آيند و رحمت تا در سايه دولتش
ايمن نشيند و ترا اين هر دو نيست

مثنوي

نكند جور پيشه سلطاني كه نيايد ز گرگ چوپاني
پادشاهي كه طرح ظلم فكند پاي ديوار ملك خويش بكند

ملك را پند داد وزير ناصح موافق طبع نيامد بند فرمود و
بزندان فرستاد بسي بر نيامد كه بني عم سلطان بمنازعت
برخاستند و بمقاومت لشكر آراستند و ملك پدر خواستند
قومي كه از دست تطاول او بجان آمده بودند و پريشان شده
بر ايشان گرد آمدند و تقويت كردند تا ملك از تصرفش
بدر رفت

you have heard, the people joined him, and through their ſtrength he gained the kingdom." The Vizier rejoined, "Seeing that collecting people together is the means of forming a kingdom, why then do you make them diſperſe, unleſs you do not deſire to govern? It is adviſable to cheriſh the army at the riſk of your life, as the Sultan deriveth his power from his troops." The King aſked, "What methods are to be taken to collect together troops and ſubjects?" The Vizier replied, "The monarch muſt be juſt, to induce them to approach him, and merciful that they may enjoy peace in the ſhade of his government; but you poſſeſs neither of theſe qualities. A tyrant cannot govern a kingdom, as a wolf cannot perform the office of a ſhepherd. The tyrannic prince ſaps the foundation of his own empire." The King was offended at the Vizier's wiſe admonition, and ordered him to be bound, and committed to priſon. A ſhort time after, the ſons of the King's uncle commenced hoſtilities, and appeared in arms, and claimed poſſeſſion of their father's dominions. A number of people, who on account of his oppreſſion had abſconded, now joined the enemy and ſupported them; till at length the King was diſpoſſeſſed of the kingdom, and they obtained it.

قطعه

220 پادشاهي كوروا دارد ستم بر زيردست
دوستدارش روزسختي دشمن زورآوراست
با رعيت صلح كن وز جنگ خصم ايمن نشين
زان كه شاهنشاه عادل را رعيت لشكرست

حكايت ٧

225 پادشاهي با غلام عجمي در كشتي نشسته بود غلام ديگر
دريا نديده بود و محنت كشتي نيازموده گريه وزاري
آغاز كرده و لرزه بر اندامش افتاد چندانكه ملاطفت
كردند آرام نگرفت ملك را عيش از او منغص شد چاره نميدانستند
حكيمي دران كشتي بود گفت اگر فرمائي من او را خاموش
230 كنم پادشاه گفت غايت لطف باشد حكيم فرمود تا غلام را
بدريا انداختند باري چند غوطه خورد مويش بگرفتند
و سوي كشتي آوردند بهر دو دست دردنبال كشتي آويخت

The King who ſuffers the poor to be oppreſſed, will find, in the day of adverſity, his friends become powerful foes. Be on good terms with your ſubjects, and ſit down ſecure from the attack of your enemy; for to a juſt monarch, his ſubjects are an army.

TALE VII.

A King was ſitting in a veſſel with a Perſian ſlave. The boy having never before ſeen the ſea, nor experienced the inconvenience of a ſhip, began to cry and lament, and his whole body was in a tremor. Notwithſtanding all the ſoothings that were offered, he would not be pacified. The King's diverſion was interrupted, and no remedy could be found. A philoſopher who was in the ſhip, ſaid, "If you will command me, I will ſilence him." The King replied, "It will be an act of great kindneſs." The philoſopher ordered them to throw the boy into the ſea, and after ſeveral plunges, they laid hold of the hair of his head, and dragging him towards the ſhip, he clang to the rudder with both his hands.

چون برآمد بکوشه بنشست و قرار یافت ملکرا پسند یدهٔ آمد
گفت دربن چه حکمتست گفت اوّل محنت غرق شدن نچشیده
بود قدر سلامتي نميدانست همچنين قدر عافيت کسي داند
که بمصيبت گرفتار آيد

قطعه

اي سير ترا نان جوين خوش ننمايد
معشوق منست آنکه بنزديک تو زشتست
حوران بهشتي را دوزخ بود اعراف
ازدوزخيان پرس که اعراف بهشتست

بيت

فرقست ميان آنکه يارش در بر با آنکه دوچشم انتظارش بردر

حکايت ۸

هرمز تاجدار را گفتند از وزيران پدر چه خطا ديدي که بند

When he got out of the water, he ſat down quietly in a corner of the veſſel. The King was pleaſed and aſked how this was brought about: The philoſopher replied, "At firſt he had never experienced the danger of being drowned; neither knew he the ſafety of a ſhip." In like manner, he knoweth the value of proſperity, who hath encountered adverſity. O thou who haſt ſatisfied thine hunger, to thee a barley loaf is beneath notice, that ſeems loveline's to me which in thy ſight appears deformity. To the nymphs of paradiſe, purgatory would be hell and aſk the inhabitants of hell, whether purgatory is not paradiſe. There is a difference between him who claſpeth his miſtreſs in his arms, and him whoſe eyes are fixed on the door expecting her

TALE VIII.

They aſked King Hormuz, "What crime have you found in your father's miniſters, that you ordered them to be impriſoned?"

فرمودي گفتم خطائي معلوم نکردم وليکن ديدم که
مهابت من در دل ايشان بيکرانست وبرعهد من اعتماد
کلي ندارند ترسيدم که ازبيم گزند خويش قصد هلاک من
کنند پس قول حکما را کاربستم که گفته اند

قطعه

250 ازان کز تو ترسد بترس اي حکيم وگر با چو او صد برائي بجنگ
نه بيني که چون گربه عاجز شود برآرد بچنگال چشم پلنگ
ازان مار بر پاي راعي زند که ترسد سرش را بکوبد بسنگ

حکايت ۹

255 يکي از ملوک عرب رنجور بود در حالت پيري و اميد از
زندگاني قطع کرده ناگاه سواري از در درامد
وبشارت آورد که فلان قلعه را بدولت خداوندي کشاديم
ودشمنان اسير شدند وسپاه ورعيت آنطرف بجملگي مطيع

He replied, "I have not diſcovered any crime, but perceiving that they fear me greatly in their hearts, and do not place full reliance on my promiſe, I was alarmed, leſt out of apprehenſion for their own ſafety, they might attempt my ruin; and therefore I have followed the advice of the ſages, who ſay, "Fear him who feareth you, although you be able to cope with an hundred ſuch. Doſt thou not know, that the cat when deſperate, teareth out the tiger's eyes with her claws? The ſnake biteth the foot of the peaſant, from the dread of having its own head daſhed againſt a ſtone."

TALE IX.

A King of Arabia was ſick in his old age, and there was no hopes of his recovery, when a horſeman entered the gate, and brought theſe glad tidings. "Through your majeſty's auſpices, I have taken ſuch a fortreſs; the garriſon are made priſoners, and the troops and ſubjects of that quarter have one and all ſubmitted to your government."

فرمان کشمد چون این سخن بشنید نفسي سرد برآورد وگفت
این مژده مرا نیست دشمنانم راست یعني وارثان مملکت

قطعه

درین امید بسر شد دریغ عمر عزیز — که آنچه دردلیست ازدرم فرازآید
امید بسته برآمد ولي چه فایده زانکه — امید نیست که عمر گذشته بازآید

قطعه

کوس رحلت بکوفت دست اجل — اي دو چشمم وداع سر بکنید
اي کف دست و ساعد و بازو — همه تودیع یکدگر بکنید
برمن افتاده مرگ دشمن کام — آخر اي دوستان گذر بکنید
روزگارم بشد بنادانی — من نکردم شما حذر بکنید

حکایت ۱۰

سالی بر بالین تربت یحیی پیغمبر علیه السلام معتکف بودم در جامع
دمشق یکی از ملوک عرب که به بي انصافي موصوف بود اتفاق
بزیارت آمد و نماز کرد و حاجت خواست

When he heard theſe words he ſighed and ſaid. "This good news concerns not me but mine enemies, that is, thoſe who ſhall ſucceed, to my kingdom. My precious life hath been vainly ſpent in the expectation of accompliſhing my wiſhes, but now, to what purpoſe does it ſerve, for I have no hope that my paſt life ſhould return! The hand of fate beats his march upon the drum. Alas! mine eyes, take your leave of this head; hands, arms, and wriſts, bid adieu to each other. Death, a foe to my deſire, hath overtaken me. For the laſt time come before me, O my friends! my days have been ſpent in ignorance; I have not performed my duty, ſhun my example.

TALE X.

In a certain year I was ſtrictly retired in the great moſque at Damaſcus: at the head of the tomb of Yahiya the prophet (on whom be peace.) One of the Kings of Arabia, who was notorious for his injuſtice, happened to come on a pilgrimage, and having performed his devotions, he uttered the following words,

بیت

درویش غنی بنده این خاک درند وانانکه غنی ترند محتاج ترند

انکه روی بمن کرد و گفت ازانجاکه همت درویشان است وصدق معامله ایشان خاطری همراه من کنید که از دشمن صعب اندیشناکم گفتم برعیت ضعیف رحمت کن تا از دشمن قوی زحمت نه بینی

نظ

ببازوان توانا و قوت سر دست
خطاست پنجهٔ مسکین ناتوان بشکست
بترسد آنکه برافتاد گان نبخشاید
که گر زپای درآید کسش نگیرد دست
هرانکه تخم بدی کشت وچشم نیکی داشت
دماغ بیهده پخت و خیال باطل بست
زگوش پنبه برون آر و داد خلق بده
وگرتو می ندهی داد روز دادی هست

"The poor and the rich are ſervants of this earth, and thoſe who are richeſt have the greateſt wants." He then looked towards me and ſaid. "Becauſe Durwaiſhes are ſtrenuous and ſincere in their commerce with heaven, unite your prayers with mine, for I am in dread of a powerful enemy." I replied, "Shew mercy to the weak peaſant, that you may not experience difficulty from a ſtrong enemy. It is criminal to cruſh the poor and defenceleſs ſubjects with the arm of power. He liveth in dread who befriendeth not the poor, for ſhould his foot ſlip, no one layeth hold of his hand. Whoſoever ſoweth bad ſeed, and looketh for good fruit, tortureth his imagination in vain, [illegible]g a falſe judgment of things. Take the cotton out of thine ear, and diſtribute juſtice to mankind, for if thou refuſeſt juſtice, there will be a day of [illegible]tribution.

مثنوي

بني آدم اعضای یکدیگرند که در آفرینش ز یک گوهرند
چو عضوي بدرد آورد روزگار دگر عضوها را نماند قرار
نوکر محنت دیگران بی غمي نشاید که نامت نهند آدمي

حکایت ۱۱

درویش مستجاب الدعوات در بغداد پدید آمد حجاج یوسف
بخواندش و گفت دعاي خیر بر من کن گفت خدایا جانش بستان
گفت از بهر خدا این چه دعاست گفت دعاي خیر ست ترا و جمله
مسلمانان را

مثنوي

اي زبر دست زیر دست آزار گرم تاکي بماند این بازار
بچه کار آیدت جهان داري مردنت به که مردم آزاري

حکایت ۱۲

یکي از ملوک بي انصاف پارسائي را پرسید که از عبادتها کدام
افضلتر ست گفت ترا خواب نیم روز تا دران یک نفس خلق را نیازاري

The children of Adam are limbs of one another, and are all produced from the ſame ſubſtance; when the world gives pain to one member, the others alſo ſuffers uneaſineſs. Thou who art indifferent to the ſufferings of others, deſerveſt not to be called a man."

TALE XI.

A Durwaiſh who never prayed in vain, made his appearance at Baghdad. Hojaj Youſuf ſent for him, and ſaid, "Offer up a prayer for me." He ſaid, "O God take away his life." Hojaj aſked, "For God's ſake what kind of prayer is this?" He anſwered, "It is a ſalutary wiſh for yourſelf and for all moſlems. O thou powerful wretch, who oppreſſeſt the weak, how long will this violence continue? Of what uſe is thy government? it is better that thou ſhouldſt die, becauſe thou art an oppreſſor of mankind."

TALE XII.

A certain tyrannical king aſked a religious man, "What kind of devotion will be moſt meritorious for me to perform?" He replied, "That you ſleep at noon, becauſe in that one moment you will not oppreſs mankind."

قطعه

طالبي را نه ديدم نيم روز گفتم اين فتنه است خوابش بُرده به
آنكه خوابش بهتر از بيداريست آنچنان بد زندگاني مُرده به

حكايت ۱۳

يكي را از ملوك شنيدم كه شبي در عشرت روز كرده بود و در پايان مستي ميگفت

بيت

ما را بجهان خوشتر از ين يكدم نيست كز نيك و بد انديشه و از كس غم نيست

درويشي برهنه بيرون بسر ما خفته بود و گفت

بيت

اي آنكه باقبال تو در عالم نيست گيرم كه غمت نيست غم ما هم نيست

ملك را اين كلام خوش آمد صرّه هزار دينار از روزن بيرون داشت و گفت اي درويش دامن بدار گفت دامن از كجا آرم كه جامه ندارم

When I ſaw a tyrant ſleeping at noon, I ſaid, "He is a tyrant, it is beſt that he ſhould be overcome with ſleep. He who is better aſleep than awake, death is preferable to ſuch an evil life."

TALE XIII.

I heard of a King, who had ſpent the night in jollity, and when he was completely intoxicated, he ſaid, "I have never in my life experienced a more pleaſant moment than the preſent, for I have no thoughts about good or evil, and am not plagued with any one." A naked Durwaiſh, who had been ſleeping without in the cold, ſaid. "O King, there is none equal to thee in power.— I grant that you have no ſorrow of your own, but what then, haſt thou no concern about us?" The King was pleaſed at this ſpeech and threw out of the window a bag of a thouſand dinars, and ſaid. "O Durwaiſh hold out your ſkirt." He anſwered, "Whence ſhall I produce a ſkirt, who have not a garment?"

پادشاه را بر ضعف حال او رحمت زیادت گشت خلعتی ان مزید
کرد و بیرون فرستاد درویش آن نقد را باندک مدت بخورد
و تلف کرد و باز آمد

بیت

قرار بر کف آزادگان نگیرد مال نه صبر در دل عاشق نه آب در غربال 320

در حالتی که ملک را پروای او نبود حالش بگفتند بهم بر آمد و
روی از وی درهم کشید و ازینجا گفته اند اصحاب فطنت و خبرت
که از حدت و سورت پادشاهان پرحذر باید بود که غالب همت ایشان
بر معضلات امور مملکت متعلق باشد و تحمل ازدحام عوام نکنند

مثنوی

حرامش بود نعمت پادشاه که هنگام فرصت ندارد نگاه
مجال سخن تا نه بینی ز پیش که [illegible] گفتن مبر قدر خویش
گفت برانید این گدای شوخ مبذر را که چندین نعمت باندک مدت

The King the more pitied his weak estate, and in addition to the money sent him a dress. The Durwaish having consumed the whole sum in a short time, came again. Riches remain not in the hand of the pious, neither patience in the heart of a lover; nor water in a sieve. At a time when the king had no care about him, they related his case. He was angry, and turned away his face from him, and to this point men of wisdom and experience have observed that we ought to guard against the fury and rage of Kings, for frequently their thoughts are engrossed by important affairs of state, and they cannot endure interruption from the vulgar. Whosoever watches not a fit opportuni[illegible] must expect n[illegible]thing from the King's favor: till you perceive a convenient time for conversin[illegible] [illegible]nsequence by talking to no purpose. The King said, "Drive away this ir[illegible]ent extravagant fellow, who has dissipated such an immense sum in so short a time;

برانداخت ندانند که خزینه بیت المال لقمهٔ مساکینست نه طعمهٔ
اخوار شیاطین

بیت

ابلهی کو روز روشن شمع کافوری نهد
زوده بیني کیش بشب روغن نباشد درچراغ

یکي ازوزراي ناصح گفت اي خداوند مصلحت آن مي بینم
که چنین کسانرا وجه کفاف بتفاریق مجري دارند تا در نفقه
اسراف نکنند اما انچه فرمودي از زجر و منع مناسب سیرت
ارباب همت نیست یکي را بلطف امیدوار گردانیدن و باز
بنومیدي خسته خاطر کردن

بیت

بروي خود در اطماع باز نتوان کرد چو باز شد بدرشتي فراز نتوان کرد

قطعه

کس نه بیند که تشنگان حجاز بلب آب شور گرد آیند
هر کجا چشمهٔ بود شیرین مردم و مرغ و مور گرد آیند

since the Biet ul mâl is designed to afford a mouthful for the poor, and not to feast the fraternity of devils. The blockhead who burns a camphor candle in the day time, you will soon see without oil in his lamp at night." One of the Viziers, a good counsellor, said, "O King, it seems expedient that stated allowances should be settled for people of this class separately for their maintenance, that they may not live extravagantly; but what you commanded in displeasure, to exclude them altogether, is repugnant to the principles of true generosity; to fill one with hopes through kindness, and then to destroy him with despair; a monarch cannot admit people into [illegible]resence, and then the door of liberality is open, then shut it upon them with violence. No one seeth the thirsty pilgrims on the sea shore; wherever there is spring of sweet water, men, birds, and ants flock together."

حکایت ۱۴

یکي از پاد شاهان پیشین در رعایت مهلکت سُستي کردي ، لشکر 345
بسختي داشتي چون دشمن صعب روي نمود همه پشت بدادند

بیت

چو دارند گنج از سپاهي دریغ ز دریغ آید س دست بردن بتیغ

یکي را از آنانکه غدر کردند با منش دوستي بود ملا متش کردم
وگفتم دونست وناسپاس وسفله وحق ناشناس که باندک تغیر حال 350
از مخدوم قدیم خود برگردد وحقوق نعمت سالیان نوردد گفت
اگر بگویم معذورداري شاید گه اسپم بي جو بود وتمه زین درگرو
وسلطان گه بزر باسپاهی بخـــیلي کند با او بجان جوانمردي
نتوان کرد.

355

بیت

زر بده مرد سپاهي را تا سر بنهد وگرش زر ندهي سر بنهد در عالم

بیت

اذا شبع الکمی یصول بطشا وخاوي البطن یبطش بالفرار

TALE XIV.

One of the former Kings was negligent in protecting his dominions, and having ſuffered his troops to be in diſtreſs, when a powerful enemy appeared, they forſook him. When pay is withheld from the troops, they are unwilling to put their hands to their ſwords. Being intimately acquainted with one who had deſerted his poſt, I reproached him ſaying, "it is baſe, diſreputable, mean and ungrateful, when upon a trifling change of condition, a man forſakes his old maſter, unmindful of the favors of many years. He replied, "if I ſhould tell you the ſtate of the caſe, you would acquit me; perhaps my horſe was without barley, and my ſaddle cloth in pawn; and the [illegible] ngh avarice with-holds the pay of his ſoldiers does not deſerve that they ſhou[illegible] exp[illegible] their [illegible] his ſervice. Give money to the gallant ſoldier that he may expoſe his h[illegible]d, for if you do not [illegible]y him, he will ſeek his fortu[illegible] elſewhere. The ſtrong man, if his belly is full, will fight valiantly, but when hungry, he will run away ſtoutly.

حکایت ۱۵

یکي ازوزرا معزول شدوبحلقهٔ درویشان درآمد وبرکت صحبت
ایشان درویرا اثرکرد وجمعیت خاطرش دست داد ملک بار دیگر برو
دل خوش کرد وعمل فرمود قبول نکرد وگفت معزولي به که
مشغولي

رباعي

آنانکه بکنج عافیت بنشستند دندان سگ ودهان مردم بستند
کاغذ بدریدند وقلم بشکستند وزدست وزبان حرف گیران رستند

ملک گفت هرآینه ما را خردمندي کافي باید که تدبیر مملکت را
شاید گفت نشان خردمند کافي آنست که بچنین کارها تن درندهد

بیت

سگي برسه مرغان اران شرف دارد که استخوان خورد وجانور نیازارد

مثل

سیاه گوش را گفتند ترا ملازمت صحبت شیر بچه وجه اختیار افتاد

TALE XV.

A certain Vizier, being diſmiſſed from his office, joined a ſociety of Durwaiſhes, the bleſſing of whoſe company made ſuch an impreſſion as beſtowed comfort on his mind. The King was again favourably diſpoſed towards him, and ordered that he ſhould be reinſtated; to which the Vizier would not conſent, ſaying, that degradation was preferable to employment. "They who are ſeated in the corner of retirement, cloſe the dog's teeth and men's mouths. They tear their papers and break their pens, and are delivered from the hands and tongues of ſlanderers." The King ſaid "of a truth we ſtand in need of a man of ſuch ſufficiency for the adminiſtration of our government." The Vizier obſerved that the proof of a man's being ſufficiently wiſe, was his not engaging in ſuch matters. The Homai is honored above all other birds, becauſe it feeds on bones, and injures not any living creature. *Parable.* They aſked a Syahgooſh why do you chooſe the ſervile ſociety of the Lion?

گفت تا فضله صيد ش ميخورم و از شر د شمنان در پناه صولتش
زندگاني ميكنم گفتند اكنون كه بظل حمايتش در آمدي و بشكر
نعمتش اعتراف كردي چرا نزديكتر نيائي تا بحلقه خاصانت در آورد
و از بندگان مخلصت شمارد گفت همچنان از بطش او ايمن نيستم

بيت

اگر صد سال گبر آتش فروزد اگر يكدم در او افتد بسوزد

افتد كه ندايم حضرت سلطان زر بيابد و باشد كه سر ببرد و حكما گفته
اند از تلون طبع پادشاهان پرحذر بايد بود كه گاه بسلامي برنجند
و گاه بدشنامي خلعت دهند و گفته اند ظرافت بسيار هنرند يان
است و عيب حكيمان

بيت

تو بر سر قدر خويشتن باش و وقار بازي و ظرافت بندگان بگذار

حكايت ١٦

يكي از رفيقان شكايت روزگار نامساعد بنزد يك من آورد كه كفاف

He replied, " becauſe I eat the remains of his hunting, and live guarded from the machinations of my enemies, under the protection of his valour." They aſked, " now that you are under the ſhadow of his protection, and gratefully acknowledge his beneficence, why do you not approach nearer, ſo as to be brought into the circle of his principal ſervants, and to be numbered amongſt his favourite miniſters?" He replied, " I am not ſo confident of my ſafety from his ſeverity." If the Gueber lights the fire an hundred years, yet ſhould he fall into it, for an inſtant, he would be burnt. It may happen that a King's miniſter obtains money; or he may chance to loſe his head. The ſages have ſaid, " beware of the inconſtant diſpoſition of princes, who ſometimes are diſſatisfied at a ſalutation; and ſometimes in return for rudeneſs will beſtow a dreſs of honor." And they have alſo obſerved wit is an accompliſhment in a courtier, but a blemiſh in the character of a wiſe man. Preſerve the dignity of your own character, and leave ſport and buffoonery to courtiers.

TALE XVI.

One of my companions was complaining to me of the unfavorableneſs of the times, and ſaid,

اندک دارم وعیال بسیار وطاقت فاقه ندارم بارها در دلم آمد که باقلیم
دیگر روم تا در هر صورت که زندگانی کنم کسي را بر نیک و بد من
اطلاع نباشد

بیت

بس کرسنه خفت وکس ندانست که کیست
بس جان بلب آمد که برو کس نگریست

باز از شماتت اعداي اندیشم که بطعنه در قفاي من بخندند وسعي
مرا در حق عیال بر عدم مروت حمل کنند وگویند

قطعه

به بین آن بي حمیت را که هرگز نخواهد دید روي نیک بختي
من آسانيي گزیند خویشتن را زن و فرزند بگذارد بسختي
و در علم محاسبه چنانکه معلومست چیزی دانم اگر بجاه
شما جهتي معین گردد که موجب جمعیت خاطر باشد بقیه
عمر از عهده شکر آن نتوانم بیرون آمدن گفتم ای یار عمل

" I have but ſmall means with a large family, and am not able to ſupport the burthen of poverty. It has frequently come into my mind to go to ſome other country, that by whatever way I might maintain myſelf, no one would know of my good or bad fortune. Many a perſon has ſlept an hungered without any one knowing who it was. Many a vital ſpirit has departed, over which no one has wept. Again, I reflect on the malevolence of my enemies, who in my abſence would ſcoffingly laugh at my conduct, and impute my exertions for the benefit of my family to want of humanity, and might ſay behold that ſhameleſs wretch, who will never experience good fortune, he conſults his own eaſe, and abandons to diſtreſs his wife and children. I have ſome ſkill in arithmetic, as you know; and if through your intereſt any office can be obtained, that will be the means of making my mind eaſy; during the remainder of my life, I ſhall not be able to expreſs my gratitude." I ſaid, " alas! my friend, the ſervice

پادشاه دو طرف دارد امید نان و بیم جان وخلاف رای
خردمند انست بدین امید در ان بیم افتادن

قطعه

کس نیاید بخانهٔ درویش که خراج زمین و باغ بده
یا بتشویش وغصه راضي شو یا جگر بند پیش زاغ بنه

گفت این سخن موافق حال من نگفتي وجواب سوال من نیاوردي نشنیده‌ٔ که گفته اند هرکه خیانت ورزد دستش از حساب بلرزد

بیت

راستي موجب رضاي خداست کس ندیدم که گم شد از ره راست

وحکما گفته اند چهار کس از چهار کس بجان برنجند حرامي از سلطان ودزد از پاسبان و فاسق از غماز وروسپي از محتسب وآنرا که حساب پاکست از محاسبه چه باکست

of princes has two ſides, the expectation of a livelihood, and the dread of loſing one's life, and it is contrary to the opinion of the wife, for the ſake of ſuch hope to fall into ſuch danger. No one cometh to the poor man's houſe, ſaying pay the taxes on your ground or garden, either be prepared to encounter anxiety and grief, or expoſe your inteſtines to the crow. He replied, " this ſpeech is not applicable to my caſe, you have not anſwered my queſtion; have you not heard the ſaying? that whoſoever is guilty of diſhoneſty his hand trembles on rendering his accompt. Rectitude is the means of conciliating the divine favor. I never ſaw any one loſt on a ſtraight road: and the ſages have remarked that four kinds of perſons are mortally afraid of four others, the oppreſſor dreads the king, the thief dreads the watchman, the adulterer dreads the informer, and the harlot the Mohteſib; but he who has a clear conſcience, what has he to apprehend from inveſtigation?

قطعه

مکن فراخ روی در عمل اگر خواهی
که وقت رفع تو باشد مجال دشمن تنگ
تو پاک باش و مدار ای برادر از کس باک
زنند جامهٔ ناپاک گازران بر سنگ

گفتم حکایت آن روباه مناسب حال تست که دیدندش گریزان
وافتان وخیزان کسی گفتش چه آفتست که موجب چندین
مخافتست گفت نشنیدم که شتر را بسخره میگیرند گفتند ای
سفیه شتر را با تو چه مناسبتست و ترا با وچه مشابهت گفت
خاموش که اگر حسودان بغرض گویند که این شتر است
وگرفتار آیم کراغم تخلیص من باشد تا تفتیش حال من کند
وتا تریاق از عراق آورده شود مار گزیده مرده باشد
وترا همچنان فضیلت ودیانت اما حسودان در کمینند

Live not extravagantly while in office, if you wiſh that on your removal from it, your enemy may have no power to injure you. Be upright in your conduct, O my brother, and ſtand not in awe of any one. The fuller beats foul cloths only, againſt the ſtone." I replied, " the ſtory of the fox ſuits you exactly, who on being ſeen running away and limping, ſome one aſked what calamity occaſioned him ſo much trepidation. He replied, I hear that they are going to preſs a camel into the ſervice. The other obſerved I like your impudence, what relationſhip is there between you and a camel, and what reſemblance have you to that animal. He replied? Be ſilent, for if the malignant, out of evil deſign, ſhould ſay this is a camel, and I ſhould be ſeized, who would be ſo ſolicitous for my relief as to order an enquiry into my caſe? and before the antidote can be brought from Irak, he who has been bitten by the ſnake may be dead. Thus, although you poſſeſs ſuch worthineſs and integrity, yet the envious are in ambuſh,

ومدعیان گوشه نشین اگر انچه حسن سیرت تست بخلاف
آن تقریر کنند ودر معرض خطاب پادشاه آیی ومخل عتاب
افتی دران حالت کرا مجال مقالت باشد مصلحت آن می
بینم که ملک قناعت را حراست کنی وترک ریاست گوئی
که عاقلان گفته اند

بیت

بدریا در منافع بیشمارست اگر خواهی سلامت درکنارست

رفیق این سخن بشنید بهم برآمد وروی درهم کشید وسخنهای
رنجش آمیز گفتن گرفت که این چه عقل وکفایتست وفهم ورایت
وقول حکما درست آمد که گفته اند دوستان در زندان بکار آیند که
برسفره همه دشمنان دوست نمایند

قطعه

دوست مشمار آنکه درنعمت زند لاف یاری وبرادر خواندگی
دوست آندانم که گیرد دست دوست درپریشان حالی ودرماندگی

and the enemy ſitting in a corner; if they ſhould miſ-repreſent your worthy diſpoſion, and you ſhould incur the King's diſpleaſure, and fall under his reſentment, who will be able to ſpeak in your behalf? It ſeems moſt adviſable that you ſhould moderate your deſires, and give up all thoughts of preferment; for the ſages have remarked that in the ſea there are good things innumerable; but that if you wiſh for ſafety, you muſt ſeek it on the ſhore." My friend heard theſe words, was diſpleaſed, looked angrily, and began to ſpeak with a degree of aſperity, ſaying " in all this what is there of wiſdom, propriety, intelligence or penetration? and the words of the ſages are verified, namely, that friends are ſerviceable in priſon, for that at table enemies aſſume the appearance of friends. Account not thoſe your friends, who in proſperity boaſt of their attachment and brotherly affection. I conſider him as my friend, who takes me by the hand in the ſeaſon of adverſity and diſtreſs."

دیدم که متغیر میشود و نصیحت من بتعرض میشنود بنزدیک
صاحب دیوان رفتم بسابقه معرفتی که میان ما بود صورت حالش
بگفتم تا بکاری مختصرش نصب کردند چند روز برین برآمد لطف
طبعش را بدیدند و حسن تدبیرش به پسندیدند کارش ازان
درگذشت و بمرتبه برتر ازان متمکن گشت و همچنین نجم سعادتش
در ترقی بود تا باوج ارادت رسید و مقرب حضرت سلطان شد
و مشار الیه بالبنان و معتمد علیه عند الاعیان بر سلامت حالش
شادمانی کردم و گفتم

بیت

ز کار بسته میندیش و دل شکسته مدار که آب چشمهٔ حیوان درون تاریکیست

بیت

الا لا تحزنن اخا البلیه وللرحمان الطاف خفیه

بیت

منشین ترش از گردش ایام که صبر تلخست ولیکن بر شیرین دارد

I perceived that his mind was perturbated, and that he considered my advice as an excuse for not serving him. I therefore waited on the superintendant of the finances, and through the means of an intimacy which had formerly subsisted between us, I represented the circumstances; in consequence of which he gave my friend some small appointment. In a short space of time, they saw the worthiness of his character, and his good management met with approbation. His affairs prospered, and he gained preferment; so that the star of his good fortune ascended, until he gained the meridian of his wishes, and became a favorite with the Sultan, an object of general admiration, and the confidant of illustrious personages. I rejoiced at the state of his prosperity, and told him not to be uneasy about his affairs, nor to suffer his heart to be distressed, since the water of immortality is in the land of darkness. O brother, who art in distress, be not disheartened, for God hath many hidden mercies. Repine not at the versatility of fortune, for patience is bitter, but the fruit is sweet.

دران مدت مرا باجمع یاران اتفاق سفر مکه افتاد چون از زیارت
مکه باز آمدم دو منزلم استقبال کرد طاهر حالش را دیدم پریشان
و درهیات درویشان گفتم حال چیست گفت چنانکه تو گفتی طایفه
حسد بردند و بخیانتم منسوب کردند و ملک در کشف حقیقت آن
استقصا نفرمود و یاران قدیم و دوستان صمیم الکلیه حق خاموش
شدند و صحبت دیرینه فراموش کردند

قطعه

بصنع خدا چون کسي او فتاد همه عالمش پای بر سر نهند
چو بینند کاقبال دستش گرفت ستایش کنان دست بر بر نهند

في الجمله بانواع عقوبت گرفتار بودم تا درین هفته که مژده
سلامتي حجاج برسید از بند غرامم خلاص کردند و ملک موروثم
خاص گفتم آن نوبت اشارت من قبول نکردي که عمل پادشاه چون
سفر دریاست سودمند و خطرناک پا گنج بر نیري یا در تلاطم بمیري

At that juncture, it happened, that in company with a number of my friends, I undertook a pilgrimage to Mecca. When we returned from the pilgrimage, he came out two day journey to meet me. Seeing him in diſtreſſed circumſtances, habited like a durwaiſh, I aſked him the cauſe, to which he replied, " It has happened juſt as you predicted: ſome perſons out of envy charged me with unfair practices, the King did not order inveſtigation of the circumſtances, and my old acquaintances, and kind friends opened not their lips in my juſtification, forgetful of our former intimacy. When by the will of God any one falls, the whole world trample upon his head. When they ſee good fortune befriending him, they praiſe him with their hands upon their breaſts. In ſhort, I was overwhelmed with perſecutions, until this week, when the good news of the ſafe arrival of the pilgrims being recieved, I was releaſed from cloſe confinement, with the confiſcation of my patrimonial eſtate." I replied, " at that time you would not liſten to my ſuggeſtion, that the ſervice of Kings is like voyaging on the ſea, profitable, but hazardous; either you acquire riches or periſh in the waves.

بیت

یا زر بهر دو دست کند خواجه در کنار یا موج روزی افکندش مرده بر کنار

مصلحت ندیدم ازین بیش ریش درونش خراشیدن و نمک پاشیدن

بدین دو بیت اختصار کردم و گفتم

قطعه

ندانستی که بینی بند بر پای چو در گوشت نیامد پند مردم

دگر ره گر نداری طاقت نیش مکن انگشت در سوراخ کژدم

حکایت ۱۷

تنی چند در صحبتم بودند ظاهر حال ایشان بصلاح آراسته یکی از بزرگان در حق این طایفه حسن ظن بلیغ داشت و وظیفه معین کرده بود مگر یکی از ایشان حرکتی کرد نامناسب حال درویشان ظن آن شخص فاسد شد و بازار ایشان کاسد خواستم تا بطریقی کفاف یاران را مستخلص کنم آهنگ خدمتش کردم در باغم رها نکرد و جفا کرد معذورش داشتم بحکم آنکه گفته اند

The merchant either gains the ſhore with both hands full of gold, or elſe one day the waves caſt him dead upon the beach." I did not think it adviſable to afflict his inward wound with more ſcratching, nor to ſprinkle ſalt upon it, but ſatisfied myſelf with repeating the two following lines. Know you not, that you will ſee your feet in fetters, when you liſten not to the admonition of mankind. Another time, if you are not able to endure the ſting, put not your finger into the ſcorpion's hole.

TALE XVII.

I was uſed to aſſociate with a body of men, whoſe conduct had the appearance of correctneſs; a perſon of conſequence entertained very favourable ſentiments of them, and had aſſigned a fixed penſion for their ſupport, but one of them having done ſomething unbecoming the character of durwaiſhes, they forfeited his good opinion, and their market was injured. I wanted, by ſome means or other, to obtain for my friends a reſtitution of the penſion. I went to wait on the great man, but the porter rudely refuſed me admittance. I excuſed him, in conformity to the ſaying,

قطعه

درمیر و وزیر و سلطان را بی وسیلت مگرد پیرامن
سگ و دربان چو یافتند غریب این گریبانش گیرد آن دامن

چندانکه مقرّبان حضرت آن بزرگ بر حال من واقف شدند باکرامم درآوردند و برتر مقامی معیّن کردند اما بتواضع فروتر نشستم و گفتم

بیت

بگذار که بندهٔ کمینم تا در صف بندگان نشینم

گفت الله الله چه جای این سخنست

بیت

گر بر سر و چشم من نشینی نازت بکشم که نازنینی

فی الجمله بنشستم و از هر دری سخن پیوستم تا حدیث ذلّت یاران درمیان آمد گفتم

قطعه

چه جرم دید خداوند سابق الانعام که بنده در نظر خویش خوار میدارد

that if you approach the gate of either the Meer, the Vizier, or the Sultan without any one to introduce you, when the dog and the porter discern that you are poor, this seizes your collar, and the other lays hold of your skirt. When the great man's principal attendants were apprized of my case, they conducted me in with respect, and assigned me a place of distinction; but I humbly seated myself lower, and said, "Excuse me, for I am an inferior, suffer me to seat myself in the rank of servants." One of them replied, "O God what a hard saying is this if you seat yourself on my head and eyes, I admit your gallantry, for you are amiable." Summarily I seated myself, and conversed on various subjects, till the circumstance of my friend's indiscretion was brought in, I asked, "What fault was discovered by my most bountiful Lord, that should have rendered his servant hateful in his sight?

خدایراست مسلم بزرگواري و لطف که جرم بیند و نان برقرار میدارد
حاکم را این سخن پسندیده آمد و اسباب معاش یاران
فرمود تا بر قاعده ماضي مهیل دارند و مونت ایّام تعطیل و تا
کنند شکر نعمت بگفتم و زمین خدمت ببوسیدم و عذر
جسارت بخواستم و در حالت بیرون آمدن این سخن بگفتم

قطعه

چو کعبه قبلهٔ حاجت شد از دیار بعید
رونده خلق بدیدارش از بسي فرسنگ
ترا تحمل امثال ما بباید کرد
که هیچکس نزند بر درخت بي بر سنگ

حکایت ۱۸

ملک زاده گنج فراوان از پدر میراث یافت دست کرم برکشاد
داد سخاوت بداد و نعمت بي قیاس بر سپاه و رعیت بریخت

To God alone belongeth perfect greatneſs and benignity, who diſcovereth the crime and yet with-holdeth not daily bread." The great man approved of this ſpeech, and ordered that my friend's ſtipend ſhould be reſtored, and the arrears diſcharged. I praiſed his generoſity, made my obeiſance and apologized for my boldneſs; and at the time of taking leave made the following obſervation, " becauſe the temple of Mecca is the beſtower of our wants, multitudes reſort to it from many farſangs, you muſt therefore ſuffer the importunity of ſuch as myſelf, ſince no one flings a ſtone into a tree that hath no fruit."

TALE XVIII.

A prince inherited from his father abundance of wealth. He opened the hand of liberality, and beſtowed innumerable largeſſes and gifts, on his troops and ſubjects.

قطعه

نیاساید مشام از طبلهٔ عود بر آتش نه که چون عنبر ببوید
بزرگی بایدت بخشندگی کن که دانه تا نیفشانی نروید
یکی از جلسای بی تدبیر نصیحتش آغاز کرد که ملوک
پیشین این نعمت را بسعی اندوخته اند و برای مصلحت
نهاده دست ازین حرکت کوتاه کن که واقعها در پیشست
و دشمنان در پس نباید که در وقت حاجت درمانی

قطعه

اگر گنجی کنی بر عامیان بخش
رسد هر کتخدائی را برنجی
چرا نستانی از هر یک جوی سیم
که گرد آید ترا هر روز گنجی

ملک زاده روی ازین سخن درهم کشید که موافق رایش
نیامد و گفت خدای عزوجل مرا مالک این مملکت گردانیده است
تا بخورم به بخشم نه پاسبانم که نگهدارم

No odour iſſues from a tray made of lignum aloes, place it on the fire that it may diffuſe fragrance like ambergris. If you wiſh to be eſteemed magnificent, be bountiful; for grain groweth not unleſs it be ſcattered. One of the courtiers inconſiderately began his admonition, ſaying "that former monarchs accumulated this treaſure with labour, and ſtored it up againſt a time of need, therefore reſtrain your liberality, for events being in front, and enemies on the rear, you muſt not deprive yourſelf of reſources againſt the time of neceſſity. If you were to laviſh your treaſure on the multitude, each head of a family would not receive more than a grain of rice for his ſhare; why do you not exact a grain of ſilver from each individual, which will produce you a treaſure daily?" The prince looked diſpleaſed at this diſcourſe, ſo contrary to his own ſentiments, and he ſaid, the eternal and Almighty God has made me King of theſe nations, that I might enjoy and diſtribute; I am not a ſentinel to watch the treaſure.

بیت

525 قارون هلاک شد که چهل خانه گنج داشت
نوشیروان نمرد که نام نکو گذاشت

حکایت ۱۹

آورده اند که نوشیروان عادل را در شکارگاهی صیدی کباب کردندی
نمک نبود غلامی بروستا فرستادند تا نمک آورد نوشیروان گفت
نمک بقیمت بستان تا رسمی نگردد و دیه خراب نشود گفتش ازین
قدرچه خلل زاید گفت بنیاد ظلم در جهان اوّل اندک بوده است
وهرکه آمد برو مزید کرد تا بدین غایت رسید

قطعه

اگر ز باغ رعیت ملک خورد سیبی برآورند غلامان او درخت از بیخ
به پنج بیضه که سلطان ستم روا دارد زنند لشکریانش هزار مرغ بسیخ

بیت

نپاید ستمگار بد روزگار بماند برو لعنت پایدار

Karoon, who had forty chambers full of treaſure, was deſtroyed; but Nowſhirvan died not, having left an immortal name.

TALE. XIX.

They have related that Nowſhirvan, being at a hunting feaſt, was about to have ſome game dreſſed, and as there was not any ſalt, a ſervant was ſent to fetch ſome from a village; when the monarch ordered him to pay the price of the ſalt, that the exaction might not become a cuſtom, and the village be deſolated. They ſay to him "from this trifle what injury can enſue?" He replied, "Oppreſſion was brought into the world from ſmall beginnings, which every new comer has increaſed, until it has reached the preſent degree of enormity. If the monarch were to eat a ſingle apple from the garden of a peaſant, the ſervants would pull up the tree by the roots: and if the Sultan orders five eggs to be taken by force, his ſoldiers will ſpit a thouſand fowls. The iniquitous tyrant remaineth not, but the curſes of mankind reſt on him for ever."

حکایت ۲۰

عاملي را شنيدم که خانهٔ رعيت خراب کردي تا خزانهٔ سلطان آباد ان 540
کند بي خبر از قول حکما که گفته اند هر که خداي تعالي را بيازارد
تا دل خلقي بدست آرد خداي تعالي همان خلق را بروي گمارد
تا مار از روزگارش برآرد

بيت

آتش سوزان نکند با سپند انچه کند دود دل مستمند 545

لطيفه

گويند سرور د رجمله حيوانات شيرست کمتر اين جانوران خر و باتفاق
خرد مندان خر بار بر به از شير مردم در

مثنوي

مسکين خر اگرچه بي تميزست چون بار همي کشد عزيزست 550
گاوان و خران بار بردار به از آن مسيان مردم آزار

TALE XX.

I heard of a collector of the revenues, who defolated the houfes of the fubjects, in order to fill the King's coffers; regardlefs of the maxim of the fages which fays, " Whofoever offendeth the moft high to gain the heart of a fellow-creature, God will make that very creature the inftrument of his deftruction. The burning flame from wild rue raifes not fuch a fmoke, as is occafioned by the fighs of the afflicted heart. They fay that the lion is the king of beafts, and the afs the meaneft of animals, but the fages all agree, that the afs who carries burthens, is preferable to the lion, that deftroyeth mankind. The poor afs, altho' devoid of underftanding, yet on account of carrying burthens, is very valuable. The labouring Ox, and the afs, are preferable to men who injure their fellow-creatures.

ملک را طرفي لزن مايم اخلاق او معلوم شد بشکنجه کشيد ش و بانواع
عقوبت بکشت

قطعه

حاصل نشود مرضاي سلطان تا خاطر بندگان نجويي
خواهي که خدا ي بتو بخشد باخلق خداي کن نکويي
يکي از ستم ديدگان بر و بگذشت و گفت

قطعه

نه هرکه توت بازو و منصبي دارد
بسلطنت بخورد مال مردمان بگذاف
توان بجلف فرو بردن استخوان درشت
ولي شکم بدرد چون بگيرد اندر ناف

حکايت ۲۱

مردم آزاري را حکايت کنند که سنگي بر سر صالحي زد درويش را
مجال انتقام نبود سنگ را با خود نگاه ميداشت تا وقتي که ملک بران
لشکري خشم گرفت و در چاهش کرد درويش درآمد و آن سنگ را
بر سرش کوفت گفت توکيستي و اين سنگ بر سر من چرا زدي گفت

The King, on hearing ſome part of his baſe conduct, ordered him on the rack, and tortured him to death. You will not obtain the approbation of the King, unleſs at the ſame time you ſtrive to gain the hearts of his ſubjects. If you wiſh that God ſhould be bountiful to you, do good unto his creatures. One whom he had oppreſſed paſſed by at the time of his execution, and ſaid, "Not every one who poſſeſſes miniſterial power and dignity can devour the property of men with impunity; you may ſwallow a hard bone, but it will tear the belly, when it ſticks under the navel."

TALE XXI.

They tell a ſtory of an oppreſſor, who flung a ſtone at the head of a pious man. The Durwaiſh, not having power to revenge himſelf, kept the ſtone, till a time when the King, being diſpleaſed, ordered the other to be thrown into a pit. The Durwaiſh then came, and bruiſed his head with the ſtone; upon which he exclaimed, "Who art thou, and why haſt thou flung this ſtone at my head?" He anſwered,

من فلانم و این سنگ همان سنگست که در فلان تاریخ بر سر من زدی
گفت چندین مدت کجا بودی گفت از جاهت اندیشه میکردم
اکنون که در چاهت دیدم فرصت غنیمت شمردم

مثنوی

ناسزای را چو بینی بختیار عاقلان تسلیم کردند اختیار
چون نداری ناخن درّنده تیز با بدان آن به که کم گیری ستیز
هرکه با پولاد بازو پنجه کرد ساعد سیمین خود را رنجه کرد
باش تا دستش ببندد روزگار پس بکام دوستان مغزش برار

حکایت ۲۲

یکی را از ملوک مرضی هایل بود که اعادهٔ ذکر آن موجه
نبود طایفه حکمای یونان متفق شدند که مرین درد را
دوایی نیست مگر زهرهٔ آدمی که بچندین صفت موصوف
بود ملک بفرمود طلب کردند دهقان پسری یافتند
بدان صفت که حکما گفته اند ملک پدر و مادرش بخواند

"I am ſuch an one, and this is the identical ſtone that on ſuch a day you flung at my head?" He proceeded. "Where were you all this time?" The Durwaiſh replied? "I was afraid of your dignity; but now that I ſee you in the pit, I conſider it a favorable opportunity to avenge myſelf. Whilſt the worthleſs man is in a ſtate of proſperity, the wiſe think it proper to pay him reſpect. When you have not a nail ſufficiently ſharp for tearing, it is prudent not to contend with the wicked. Whoſoever grapples againſt an arm of ſteel, will injure his own wriſt, if it is of ſilver: wait until fortune ties his hands, when to the ſatisfaction of your friends you may pick out his brains."

TALE XXII.

A certain king had a terrible diſeaſe, the nature of which it is not proper to mention. A number of Greek phyſicians agreed, that there was no other remedy for this diſeaſe, but the gall of a man, of ſome particular deſcription. The king ordered ſuch an one to be ſought for, and they found a peaſant's ſon with the properties which the phyſicians had deſcribed. The king ſent for the lad's father and mother,

وبنعمت بیکران خوشنود گردانید وقاضي فتوي داد که خون
یکي از رعیت ریختن براي سلامتي نفس پادشاه روا باشد
جلاد تصد کشتنش کرد پسر روي بسوي آسمان کرد و
بخندید ملک گفت که درین حالت چه جاي خنده است
پسر گفت نازفرزندان بر پدر و مادر باشد و دعوي پیش
قاضي برند و داد از پادشاهان خواهند اکنون پدر و مادر
بعلت حطام دنیا مرا بخون درسپردند و قاضي بکشتنم
فتوي داد و سلطان صحت خویش درهلاک من بیند بجز
خداي تعالي پناهي ندارم

بیت

پیش که برآورم ز دستت فریاد هم پیش تو از دست تو میخواهم داد

سلطان را دل ازین سخن بهم برآمد وآب در دیده
بگرداند و گفت هلاک من اولیترست از خون بیگناهي

and by offering a great reward gained their conſent; and the Cazy gave his deciſion that it was lawful to ſhed the blood of a ſubject for reſtoring the health of the monarch. The executioner prepared to put him to death, upon which the Youth turned his eyes towards heaven and laughed. The king aſked "what there could be in his preſent condition, which could poſſibly excite mirth." He replied. "Children look to their parents for affection, a ſuit is referred to the Cazy; and juſtice is expected from the monarch. Now my father and mother, ſeduced by vain worldly conſiderations, having conſented to the ſhedding of my blood; the judge having ſentenced me to die; and the king, for the ſake of his own health, having conſented to my death; where am I to ſeek refuge excepting in the high God? unto whom ſhall I prefer my ſuit, ſince it is againſt you that I ſeek juſtice?" The king's heart being troubled at theſe words, the tears ſtood in his eyes, and he ſaid. "It is better for me to die, than that the blood of an innocent perſon

ریختن سر و چشمش ببوسید و در کنار گرفت و نعمت بیکران 595
بخشید و آزاد کرد گویند که ملک هم در آن هفته شفا یافت

قطعه

همچنان در فکر آن بیتم که گفت پیل بانی بر لب دریای نیل
زیر پایت گر بدانی حال مور هم چو حال تست - زیر پای پیل

600 حکایت ۲۳

یکی از بندگان عمرولیث گریخته بود کسان در عقبش
رفتند و باز آوردند و زیرا باوی غرضی بود اشارت بکشتن
او کرد تا دگر بندگان چنین حرکت نکنند بنده پیش تخت
سر بر زمین نهاد و گفت

605 بیت

هرچه رود بر سرم چون تو پسندی رواست
بنده چه دعوی کند حکم خداوند راست

امّا بموجب آنکه پرورده نعمت این خاندانم نخواهم که

ſhould be ſhed." He kiſſed his head and eyes, and embraced him, and after beſtowing conſiderable gifts, ſet him at liberty. They ſay alſo that in the ſame week the king was cured of his diſtemper. In application to this, I recollect the verſe, which the elephant driver rehearſed on the banks of the river Nile. " If you are ignorant of the ſtate of the ant under your foot, know that it reſembles your own condition, under the foot of the elephant."

TALE XXIII.

One of the ſlaves of Umroolais having abſconded, a perſon was ſent in purſuit of him, and brought him back. The Vizier, being inimical to him, commanded him to be put to death, in order to deter other ſlaves from committing the like offence. The ſlave proſtrated himſelf before Umroolais, and ſaid " whatever may happen to me with your approbation is lawful, what plea can the ſlave offer againſt the ſentence of his Lord? but ſeeing that I have been brought up under the bounties of your houſe, I do not wiſh that

در قیامت بخون من گرفتار آئي اگر این بنده بخواهي کشت
یاري بتاویل شرع بکش تا در قیامت مواخذ نباشي ملک گفت
تاویل چه گونه کنم گفت اجازت فرمایي تا من وزیررا بکشم
انگه بقصاص او مرا بفرماي کشتن تا بحق کشته باشي ملک بخندید
و وزیر را گفت چه مصلحت مي بیني گفت اي خداوند
بصدقه گور پدرت این حرام زاده را آزاد کن تا مرا هم در بلا نیفگند
گناه از منست که قول حکما را معتبر نداشتم که گفته اند

قطعه

چو کردي با کلوخ انداز پیکار سر خود را بنادانی شکستي
چو تیر انداختي در روي دشمن حذر کن کاندر آماجش نشستي

حکایت ۲۴

ملک زوزن را حواجه بود کریم النفس و نیک محضر که همگنان را
در مواجهه خدمت کردي و در غیبت نیکو گفتي اتفاق ازوي

at the reſurrection you ſhould be charged with my blood: if you are reſolved to kill your ſlave, do it conformably to the interpretation of the law, in order that at the reſurrection you may not ſuffer reproach;" The king aſked after what manner ſhall I expound it? He replied "give me leave to kill the Vizier, and then in retaliation for him, order me to be put to death, that you may kill me juſtly." The king laughed, and aſked the Vizier what was his advice on the occaſion. He replied "O my lord, as an offering to the tomb of your father, liberate this rogue, in order that I alſo may not fall into calamity. The crime is on my ſide, for not having obſerved the words of the ſages, who ſay, When you combat with one who flings clods of earth, you break your own head by your folly: when you ſhoot at the face of your enemy, be careful that you ſit out of his aim."

TALE XXIV.

A king of Zuzan had a miniſter of a beneficent ſpirit and amiable diſpoſition, who treated all perſons with civility, when preſent; and ſpoke well of them when abſent. It happened

حرکتي در نظر ملک ناپسندیده آمده مضاربه کرده و عقوبت فرموده
مرهنگان ملک بسوابق نعمت معترف بودند و بشکر آن قیام نمودند پس
در مدت توکیل او رفق و ملاطفت کردندي و زجر و معاتبت
روا نداشتندي

قطعه

صلح با دشمن اگر خواهي هرگه که ترا
در قفا عیب کند در نظرش تحسین کن
سخن آخر بدهن میگذرد موذیرا
سخنش تلخ نخواهي دهنش شیرین کن

انچه مضمون خطاب ملک بود از عهده بعضي بیرون آمد و به بقیتي در زندان بماند یکي از ملوک آن نواحي در خفیه پیغامش فرستاده که ملوک آن طرف قدر چنان بزرگواري ندانستند و بي عزتي کردند اگر خاطر عزیز فلان احسن الله عواقبه بجانب ما التفات کند در رعایت خاطرش هرچه تمامتر سعي کرده شود که اعیان این مملکت بدیدار او

that ſome action of his having diſpleaſed the king, he mulcted him, and ordered him to be chaſtiſed. The king's officers, mindful of his former benefits, conſidered themſelves pledged thereby to ſhew him gratitude; therefore whilſt he was under their cuſtody, they treated him with courteſy and kindneſs, neither exerciſed any ſeverity nor allowed any reproaches. If you wiſh to preſerve peace with your enemy, whenever he ſlanders you in your abſence, in return praiſe him to his face; at any rate as the words will iſſue from the lips of the pernicious man, if you wiſh that his ſpeech ſhould not be bitter, make his mouth ſweet. He was acquitted on ſome of the King's accuſations, and for the remainder he continued in priſon. One of the neighbouring princes privately ſent him a meſſage, ſaying, " The monarchs of that quarter know not the value of ſuch excellence, and have diſhonored you: if the precious mind of ſuch an one, (may God proſper his future undertakings,) will condeſcend to look towards us, we, out of reverence to his virtue, will exert our utmoſt endeavours to ſatisfy him, ſince the rulers of theſe dominions, will be honored by the ſight of him,

مفتخر وجواب مکتوب را منتظر خواجه برین وقوف یافت از خط
اندیشید جواب مختصر چنانکه مصلحت دید بر ظهر ورقه نوشت
و روان کرد یکی از متعلقان ملک برین واقعه مطلع شد و ملک را
اعلام کرد و گفت فلان را که حبس فرموده باملوک نواحی مراسلت
دارد ملک بهم برآمد و کشف این خبر فرمود قاصد را بگرفتند
و رساله را بخواندند نوشته بود که حسن ظن بزرگان بیش از فضیلت
بنده است و تشریف قبولی که فرموده اند بنده را امکان اجابت آن
نیست بحکم آنکه پرورده نعمت این خاندانم و باندک مایه تغیر خاطر
باولی نعمت خود بیوفایی نتوان کرد که گفته اند

بیت

آنرا که بجای تست هر دم کرمی عذرش بنه ار کند بعمری ستمی

ملک را حق شناسی او پسند آمد نعمت و خلعت بخشید و عذر
خواست که خطا کردم و ترا بی گناه بیازردم گفت ای خداوند بنده

and impatiently expect his anſwer to the letter. " The miniſter underſtood the contents, and reflecting on the danger to which he was expoſed, wrote a ſhort anſwer, ſuch as to him appeared adviſable, on the back of the letter, and deſpatched it. One of the King's attendants, being informed of the circumſtances, apprized the king thereof, and ſaid, ſuch an one, whom you ordered into confinement, holds correſpondence with the neighbouring princes. The king was wroth, and ordered that the affair ſhould be inveſtigated. They ſeized the courier, and read the letter, on the back of which was written as follows, " The good opinion of the great exceeds the merit of this ſervant, but it is impoſſible to accept the offer which you have made me; for having been nouriſhed by the bounty of this illuſtrious houſe, I cannot be ungrateful to my benefactor on account of a trifling change in his ſentiments; for it has been ſaid, excuſe him who hath conferred continual benefits, if during the courſe of your life he doeth you only a ſingle injury." The king commended his fidelity, beſtowed on him a largeſs and a dreſs of honor, and aſked his forgiveneſs, ſaying, " I committed a miſtake, and injured you who are innocent." He replied, " O my lord! your ſervant

درین حالت شما را گناهی نمي بیند بلکه تقدیر خدایتعالي چنین
بود که مرین بنده را مکروهی برسد پس بدست تو اولیتر که سوابق
نعمت برین بنده داري وایادي منت

مثنوي

گر گزندت رسد زخلق مرنج که نه راحت رسد زخلق نه رنج
ازخداداد ان خلاف دشمن و دوست که دل هردو درتصرف اوست
گرچه تیر از کمان همي گذرد از کمان دار بیند اهل خرد

حکایت ۲۵

یکي ازملوک عرب متعلقان دیوان را فرمود که مرسوم فلانرا چندانکه
هست مضاعف کنند که ملازم درگاه است ومترصد فرمان وسایر
خدمتگاران بلهو ولعب مشغولند ودر اداي خدمت متهاون
صاحبدلي بشنید وگفت علو درجات بندگان بدرگاه حق جل وعلا
همین مثال دارد

does not conſider you as criminal in this caſe, but ſince it was the decree of heaven that a misfortune ſhould befal me, it was beſt that it ſhould come from that hand, which had for ſo long a time beſtowed favor and kindneſs on this ſervant. Grieve not if thou ſhouldeſt ſuffer injury from mankind, ſince neither tranquillity nor diſtreſs cometh from them: know that from God proceed the contrarieties of enemy and friend, the hearts of both being under his guidance: although the arrow iſſues from the bow, yet thoſe who are wiſe look to the archer."

TALE XXV.

A king of Arabia commanded his miniſters to double the ſtipend of ſome one, becauſe he was conſtant in his attendance, and always attentive to his duty, whilſt the reſt of the courtiers were diſſipated in their manners and negligent of their buſineſs. A man of penetration, hearing this, remarked, that the high ranks of ſervants in the court of heaven are conferred in the ſame manner.

نظم

دو بامداد گر آید کسی بخدمت شاه
سیوم هر آینه در وي کند بلطف نگاه
امید هست پرستندگان مخلص را
که نا امید نگردند ز آستان اله

مثنوي

بهتري در قبول فرمانست ترک فرمان دلیل حرمانست
هر که سیماي راستان دارد سر خدمت بر آستان دارد

حکایت ۲۶

ظالمي را حکایت کنند که هیزم درویشان خریدي بحیف وتونگران رادادي بطرح صاحبدلي بر او بگذشت وگفت

بیت

ماري توکه هر کرا به بیني بزني یا بوم که هر کجا نشیني بکني

قطعه

زورت ار پیش میرود باما با خداوند غیب دان نرود

If a perſon is vigilant in the ſervice of a monarch during two days, on the third day he will certainly be regarded with kindneſs. The ſincere worſhippers entertain expectation that they ſhall not return from the threſhold of God unrewarded. Obedience inſures greatneſs, whilſt diſobedience leads to a repulſe: whoſoever poſſeſſeth the qualities of righteouſneſs, placeth his head on the threſhold of obedience.

TALE XXVI.

They tell a ſtory of an oppreſſor who purchaſed firewood from the poor by force, and gave it gratuitouſly to the rich. A judicious man paſſing that way ſaid, "you are a ſnake that bites every one you ſee; or an owl that deſtroys every place where you ſit: although your injuſtice may paſs unpuniſhed amongſt us, it will not eſcape the obſervation of that God to whom all ſecrets are revealed.

زورمندي مکن بر آهن زمين تا دعايي بر آسمان نرود

ظالم ازين سخن برنجيد و روی ازو درهم کشيد و برو التفاتي نکرد تا شبي که آتش از مطبخ در انبار هيزمش افتاد و ساير املاکش بسوخت و از بستر نرم بر خاکستر گرمش نشاند اتفاق همان صاحبدل برو بگذشت شنيدش که با ياران همي گفت ندانم که اين آتش از کجا در سراي من افتاد گفت از دود دل درويشان

قطعه

حذر کن ز دود درونهاي ريش که ريش درون عاقبت سر کند
بهم برمکن تا تواني دلي که آهي جهاني بهم بر کند

حکمت

بر تاج شاه کيخسرو نوشته بود

قطعه

چه سالهاي فراوان و عمرهاي دراز
که خلق بر سر ما بر زمين بخواهد رفت
چنانکه دست بدست آمدست ملک بما
بدستهاي دگر همچنين بخواهد رفت

Injure not the inhabitants of this world, that the ſighs of the oppreſſed may not aſcend to heaven." The oppreſſor was diſpleaſed at his words, frowned on him, and took no farther notice of him, until one night, when fire, iſſuing from the kitchen, caught the ſtock of wood, and conſumed all his goods; when his ſoft bed became a ſeat of warm aſhes. It happened that this ſame judicious perſon paſſing by, and hearing him ſay to his friends, " I know not from whence this fire fell upon my houſe," replied, " from the ſmoke of the hearts of the poor." Beware of the groans of the wounded ſouls, ſince the inward ſore will at length break out; oppreſs not to the utmoſt a ſingle heart, for a ſingle ſigh has power to overſet a whole world. On the crown of Kaikuſrou was the following inſcription, " for how many years, during what ſpace of time, ſhall man paſs over my grave? as the kingdom came to me by ſucceſſion, in like manner ſhall it paſs to the hands of others."

حکایت ۲۷

یکی درصنعت کشتی بسر آمده بود سیصد و شصت بند فاخر دربن
علم دانستی وهر روز بنوعی کشتی گرفتی مگر گوشه خاطرش باجمال
یکی ازشاگردان میلی داشت سیصد وپنجاه ونه بندش درآموخت
مگر یک بند که در تعلیم آن دفع انداختی پسر درصنعت و
قوت بسر آمد وکسی را با او امکان مقاومت نبودی تا
بحدی که پیش سلطان گفت استاد را فضیلتی که بر منست
ازروی بزرگی وحق تربیت است والا بقوت ازو کمتر
نیستم وبصنعت با او برابرم ملک را این ترک ادب ازوی پسندیده
نیامد بفرمود تا مصارعت کنند مقامی متسع معین کردند
ارکان دولت واعیان حضرت حاضر شدند پسر چون
پیل مست درآمد بمدتی که اگر کوه آهنین بودی از جای

TALE XXVII.

A perſon had arrived at the head of his profeſſion in the art of wreſtling; he knew three hundred and ſixty capital ſleights in this art, and every day exhibited ſomething new; but having a ſincere regard for a beautiful youth, one of his ſcholars, he taught him three hundred and fifty-nine ſleights, reſerving however one ſleight to himſelf. The youth excelled ſo much in ſkill and in ſtrength, that no one was able to cope with him. He at length boaſted, before the Sultan, that the ſuperiority which he allowed his maſter to maintain over him, was out of reſpect to his years, and the conſideration of having been his inſtructor; for otherwiſe he was not inferior in ſtrength, and was his equal in point of ſkill. The king did not approve of this diſreſpectful conduct, and commanded that there ſhould be a trial of ſkill. An extenſive ſpot was appointed for the occaſion. The miniſters of ſtate, and other grandees of the court, were in attendance. The youth, like a luſtful elephant, entered, with a percuſſion, that would have removed, from its baſe, a mountain of iron.

سپر کندي استاد دانست که جوان ازو بقوت برترست بدان بند
غریب که ازوي نهان داشته بود باوي درآویخت جوان
دفع ان ندانست استاد بدو دست از زمین برداشت وبر
بالاي سر برد وبر زمین زد غـــریو از خلق برخاست ملک
فرمود تا استاد را خلعت و نعمت دادند و پسر را زجر و ملامت
کرد که با پرورندهٔ خویش دعوي مقاومت کردي و بسر نبردي
گفت اي خداوند استاد بزور و قوت بر من دست نیافت بل که
در علم کشتي دقیقه ماندهٔ بود که از من دریغ همیداشت
امروز بدان دقیقه بر من دست یافت استاد گفت از بهر چنین
روزنگه میداشتم که حکما گفته اند دوسترا چندان قوت
مدهٔ که اگر نه شیني کند بتواند نشنیدهٔ که چه گفت آنکه
از پروردهٔ خود جفا دید

قطعه

با وفا خود نبود در عالم یا مگر کس درین زمانه نکرد

The maſter, being ſenſible that the youth was his ſuperior in ſtrength, attacked with the ſleight which he had kept to himſelf. The youth not being able to repel it, the maſter with both hands lifted him from the ground, and raiſing him over his head, flung him on the earth. The multitude ſhouted. The king commanded that a dreſs and a reward in money ſhould be beſtowed on the maſter; and reproved and derided the youth, for having preſumed to put himſelf in competition with his benefactor, and for having failed in the attempt. He ſaid, "O king, my maſter did not gain the victory over me through ſtrength or ſkill, but there remained a ſmall part in the art of wreſtling, which he had with held from me, and by that ſmall feint, he got the better of me. The maſter obſerved, "I reſerved it for ſuch an occaſion as the preſent; the ſages having ſaid, put not yourſelf ſo much in the power of your friend, that if he ſhould be diſpoſed to be inimical, he may be able to effect his purpoſe. Have you not heard what was ſaid by a perſon who had ſuffered injury from one whom he had educated? either there never was any gratitude in the world, or elſe no one at this time practiſes it.

کس نیاموخت علم تیر ازمن که مرا عاقبت نشانه نکرد

حکایت ۲۸

720 درویشی مجرد بگوشهٔ صحرایی نشسته بود پادشاهی بروبگذشت درویش ازانجا که فراغ ملک قناعتست سر برنیاورد والتفات نکرد وپادشاه ازانجا که سطوت سلطنت است بهم برآمد و گفت این طایفه خرقه پوشان بر مثال حیوانند وزبر گفت پادشاه روي زمین بر تو گذر کرد چرا خدمت نکردي

725 وشرط ادب بجاي نیاوردي گفت بگو ملک را توقع خدمت از کسي دارد که توقع نعمت ازتو دارد ودیگر بدان که ملوک ازبهر پاس رعایا اند نه رعایا از بهر طاعت ملوک

قطعه

پادشاه پاسبان درویشست گرچه نعمت بفرّ دولت اوست

730 گوسفند ازبراي چوپان نیست بلکه چوپان براي خدمت اوست

قطعه اخري

یکي امروز کامران بیني دیگربرا دل ازمجاهده ریش

I never taught any one the art of archery, who in the end did not make a butt of me."

TALE XXVIII.

A ſolitary durwaiſh had taken up his abode in a corner of a deſert. The king paſſed him, and the durwaiſh, becauſe retirement is the kingdom of contentment, did not lift up his head, nor ſhew any ſigns of politeneſs. The monarch, conſcious of his ſuperior dignity, was chagrined, and ſaid, "this tribe of ragged mendicants reſemble the brute beaſts;" his Vizier ſaid to the durwaiſh, "when the monarch of the terreſtial globe paſſed by you, why did not you do him homage, nor behave even with common good manners." He replied, "tell the monarch of the earth to expect ſervice from him, who hopes to receive benefits, and let him know alſo, that the monarch is for the protection of his ſubjects, and not the ſubjects for the ſervice of the king. The king is the ſentinel of the poor, altho' affluence, pomp and power are his portion. The ſheep are not for the ſhepherd, but the ſhepherd is for their ſervice. To day you will ſee one proſperous, and another labouring under an afflicted heart;

روز که چند باش تا بخورد خاک مغز سر خیال اندیش
فرق شاهي و بندگي برخاست چون قضايي نوشته آيد پيش
ارکسي خاک مرده باز کند نشناسد توانگر از درويش
ملک را گفتار درويش استوار آمد گفت ازمن چيزي بخواه گفت آن
ميخواهم که دگر زحمت من ندهي گفت مرا پندي بده گفت

بيت

دريابکنون که نعمتت هست بدست
کين دولت و مُلک ميرود دست بدست

حکايت ۲۹

يکي از وزرا پيش ذوالنون مصري رفت و هيبت خواست که روز و شب
بخدمت سلطان مشغولم و بخير ش اميد وار و عقوبتش ترسان
ذوالنون بگريست و گفت اگر من از خداي تعالي چنين ترسيدمي
که تو از سلطان از جمله صديقان بودمي

wait only a few days, when the earth will conſume the brains of the vain thinker. The difference between royalty and ſervitude ceaſes, when the decrees of fate are fulfilled. If any one ſhould open the grave, he could not diſtinguiſh the rich man from the poor." This ſpeech of the durwaiſh made a favourable impreſſion on the king, who commanded him to make known his wiſhes. He replied "I deſire you not to trouble me again." The king ſaid, "give me ſome good advice." He replied, "reflect whilſt you enjoy power, that wealth and dominion paſs from one to another."

TALE XXIX.

A Vizier went to Zool-noon of Egypt, and aſking his bleſſing, ſaid, "I am day and night imployed in the ſervice of the king, hoping for ſome good from him, and dreading his wrath." Zool-noon wept and ſaid, "If had ſerved God as you have feared the king, I ſhould have been reckoned in the number of the juſt.

قطعه

گر نبودی امید راحت و رنج پای درویش بر فلک بودی
ور وزیر از خدا بترسیدی همچنان کز ملک ملک بودی

حکایت ۳۰

پادشاهی بکشتن بی گناهی فرمان داد گفت ای ملک موجب خشمی که ترا بر منست آزار خود مجوی گفت چگونه گفت این عقوبت بیک نفس بر من بر آید و بزه آن بر تو جاوید بماند

رباعی

دوران بقا چو باد صحرا بگذشت تلخی و خوشی و زشت و زیبا بگذشت
پنداشت ستمگر که ستم بر ما کرد بر گردن او بماند و بر ما بگذشت

ملک را این نصیحت او سودمند آمد و از سر خون او در گذشت و عذر خواست

حکایت ۳۱

وزرای نوشیروان در مهمی از مصالح مملکت اندیشه میکردند و هر یکی بر وفق دانش خود رای میزد ملک نیز همچنین اندیشه میکرد

If there was no expectation of reward and punishment, the foot of the durwaish would be on the celestial sphere, and if the Vizier feared God as much as he dreads the king, he would be an angel."

TALE XXX.

A king having commanded an innocent person to be put to death, he said " O king seek not your own injury by venting your wrath on me." The king asked in what manner. He replied, " this torture will cease with me in an instant, and the crime thereof will remain with you for ever. The space of life passeth away, like the wind over the desert; bitterness and sweetness, deformity and beauty, all shall cease. The tyrant imagineth that he committeth violence against me, but it remaineth on his own neck and passeth over me." The advice was profitable to the king, who spared his life, and asked forgiveness.

TALE XXXI.

The ministers of Nowshirvan were consulting on state affairs of great importance, and every one gave his opinion according to the best of his judgment: the king, in like manner delivered his sentiments.

بزرچمهر را راي ملک اختيار افتاد وزيران در سر گفتند ش راي ملک
راچه مزيت ديدي بر فکر چندين حکيم گفت بموجب آنکه انجام کار
معلوم نيست وراي همکنان در مشيت الله تعالى است که صواب آيد
يا خطا پس موافقت راي ملک اولتر است تا اگر خلاف صواب آيد
765 بعلت متابعت او از معاتبت او ايمن باشيم

مثنوي

خلاف راي سلطان راي جستن بخون خويش باشد دست شستن
اگر خود روز را گويد شبست اين ببايد گفت اينک ماه و پروين

حکايت ۳۲

770 شيادي گيسوان بر تافت که من علويم و با قافله حجاز بشهر در آمده
که از حج مي آيم و قصيده پيش ملک برد که من گفته ام يکي از نده اي
ملک دران سخال از سفر آمده بود گفت من اورا در عيد اضحي
در بصره ديدم حاجي چگونه باشد ودگر ميگفت پدرش نصراني
بود در ملاطيه علوي چگونه باشد و شعرش در ديوان انوري يافتند

Buzerchemeher preferred the king's opinion. The other miniſters aſked him, in private, why he had preferred the king's opinion to thoſe of ſo many wiſe men. He replied, " becauſe the event is not known, and the opinion of every one depends upon God whether it ſhall proſper or fail; therefore it is ſafeſt to conform to the king's opinion, becauſe if it ſhould fail, my obſequiouſneſs will ſecure me from his reprehenſion. To ſtrive to think differently from the king, is to waſh the hands in one's own blood. If he call the day night, it is prudent to ſay behold the moon and the pleiades."

TALE XXXII.

A certain impoſtor, who had twiſted his ringlets, pretending to be a deſcendant of Ali, entering the city, along with the caravan from Hejaz, ſaid he was a pilgrim from Mecca, and preſented the king with an elegy, as his own compoſition. One of the courtiers who in that year had returned from a journey ſaid, " I ſaw this man during the Eed of Uzhah at Buſrah, how then can he be a Hâjee?" another ſaid, " his father is a chriſtian at Mitiline, how then can he be of the ſacred ſtock?" and they diſcovered his verſes in the dewan of Unwuree.

775 ملک فرمود تا بزنند و برانند که چندین دروغ چرا گفتی گفت ای
خداوند روی زمین سخنی دیگر بگویم اگر راست نباشد بهر
عقوبت که فرمایی سزاوارم گفت آن چیست گفت

قطعه

غریبی گرت ماست پیش آورد دو پیمانه آبست و یک چمچه دوغ
780 گر از بنده لغوی شنیدی مرنج جهاندیده بسیار گوید دروغ

ملک بخندید و گفت ازین راستتر سخن در عمر خود نگفته
بفرمود تا انچه مامول اوست مهیا دارند

حکایت ۳۳

آورده اند که یکی از وزرا بر زیردستان رحمت آوردی و
785 صلاح همگنان جستی اتفاقا بخطاب ملک گرفتار آمد
همگنان در موجب استخلاص او سعی کردند و موکلان
بروی در معاقبتش ملاطفت کردندی و بزرگان دیگر در سیر
نیک او بپادشاه گفتند تا ملک از سر خطای او در گذشت

The king ordered that he ſhould be puniſhed and driven away, and aſked him why he had uttered ſuch falſehoods. He replied, " O king of the earth, I will ſpeak one word more, and if it ſhould not be true, I ſhall deſerve any puniſhment that you may command." The king aſked " what is that?" he replied, " If a ſtranger brings you butter-milk, two parts of it are water, and one ſpoonful is four milk; be not therefore offended if your ſlave ſhould have uttered an inconſiderate ſpeech, for a traveller tells many lies." The king laughed and ſaid he had never made a truer ſpeech in his life, and ordered that what he had aſked ſhould be granted. *

TALE XXXIII.

They have related that a certain vizier had ſhewn clemency towards thoſe of an inferior degree, and had ſought to accommodate every one. It happened that having fallen under the king's diſpleaſure, they all exerted their intereſt to obtain his releaſe; and thoſe to whoſe cuſtody he was committed, ſhewed him great indulgence in guarding him, and the other grandees repreſented his virtues to the king, till at length the monarch pardoned his fault.

* The allowance given to Syeds or deſcendants of Mahommed.

ماخبد لي برين حال اطلاع يافت وگفت

قطعه

دل دوستان بدست آري بوستان پدر فروخته به
پختن ديگ نيک خواهان را هرچه رخت سراست سوخته به
با بد انديش هم نکوئي کن دهن سگ بلقمه دوخته به

حکايت ۳۴

يکي از پسران هارون الرشيد پيش پدر آمد خشمناک که فلان سرهنگ زاده مرا دشنام داد بهادر هارون ارکان دولت را گفت جزاي اين چنين کس چه باشد يکي اشارت بکشتن کرد و ديگري بزبان بريدن و ديگري بمصادره و نفي هارون گفت اي پسر کرم آنست که عفو کني و اگر نتواني تو نيز دشنام مادرش ده نه چندان که انتقام از حد گذرد انگاه ظلم از طرف ما باشد

قطعه

نه مرد ست آن بنزد يک خرد مند
که با پيل دمان پيکار جويد

A righteous man, when apprized of the circumſtances, ſaid "ſell even your patrimonial garden to gain the hearts of your friends? In order to boil your well-wiſher's pot, it is adviſable to burn all your furniture. Do good even unto the wicked, for it is beſt to cloſe the dog's mouth with a morſel."

TALE XXXIV.

One of the ſons of Haroon ur Ruſheed went to his father in a rage, complaining that the ſon of a certain officer had ſpoken diſreſpectfully of his mother. Haroon aſked his miniſters what was the juſt puniſhment for ſuch an offence. One was for having him put to death, another ſaid that his tongue ought to be cut out, and another that he ſhould be fined and baniſhed. Haroon ſaid, "my ſon, charity requires that you ſhould pardon him; but if you have not ſtrength of mind to do this, then abuſe his mother in return, but not ſo much as to exceed the bounds of vengeance, for then the injury would be imputable to our ſide." In the opinion of the wiſe, he is not a brave man, who combats with a furious elephant,

بلي مرد آنکس است از روي تحقيق
که چون خشم آيدش باطل نگويد 805

مثنوي

يکي را زشت خوي داد دشنام تحمل کرد و گفت اي نيک فرجام
بترزانم که خواهي گفتن آني که دانم عيب من چونين ندداني

حکايت ۳۵

باطايفه بزرگان درکشتي بودم زورقي درپاي ما غرق شد و دو برادر 810
بگردابي درافتادند يکي از بزرگان ملاح را گفت که بگير آن هر دو
برادر را تا ترا صد دينار بدهم ملاح آمد تا يکي را خلاص کرد
و ديگري هلاک شد گفتم بقيت عمرش نمانده بود ازان سبب در
گرفتن او تاخير افتاد ملاح بخنديد و گفت انچه تو گفتي يقين ست
و ديگر خاطر من به رهانيدن اين بيشتر بود بسبب آنکه وقتي 815
در بيابان مانده بودم اين مرا بر اشتر نشاند و از دست آن ديگر تازيانه
خورده بودم در طفلي گفتم صدق الله العظيم کله من عمل صالحا
فلنفسه ومن اساء فعليها

but he is a man indeed, who even in wrath, uttereth not idle words. A man of a bad diſpoſition abuſed another, who took it patiently and called him a hopeful youth. " I am worſe than you can ſay of me, for I know my own defects, better than you can poſſibly diſcover them."

TALE XXXV.

I was ſitting in a boat, in company with ſome perſons of diſtinction, when a veſſel near us ſunk, and two brothers fell into a whirlpool. One of the company promiſed a mariner an hundred dinars, if he would ſave both the brothers. The mariner came and ſaved one, and the other periſhed. I ſaid, " of a truth the other had no longer to live, and therefore he was taken out of the water the laſt." The mariner laughing replied, " What you ſay is true, but I had alſo another motive for ſaving this in preference to the other, becauſe once when I was tired in the deſert, he mounted me on a camel; and from the hand of the other I received a whipping in my childhood." I replied, " truly the great God is juſt, ſo that whoſoever doth good ſhall himſelf experience good; and he who committeth evil ſhall ſuffer evil.

قطعه

تاتواني درون کس مخراش — کاندرين راه خارها باشد
کار درويش مستمند برآر — که ترا نيز کارها باشد

حکايت ٣٦

دوبرادر بودند يکي خدمت سلطان کردي و ديگري بسعي بازوان نان خوردي باري اين توانگر درويش را گفت چرا خدمت سلطان نميکني تا از مشقت کارکردن برهي گفت توچرا کار نکنی تا از مذلت خدمت رهايي يابي که حکما گفته اند نان خود خوردن ونبستن به که کمر زرين بستن وبخدمت ايستادن

بيت

بدست آهک تفته کردن خمير — به از دست بر سينه پيش امير

قطعه

عمر گرانمايه درين صرف شد — تاچه خورم صيف وچه پوشم شتا
اي شکم خير بناني بساز — تانکني پشت بخدمت دوتا

As far as you can avoid it, diſtreſs not the mind of any one, for in the path of life there are many thorns. Aſſiſt the exigencies of others, ſince you alſo ſtand in need of many things."

TALE XXXVI.

"There were two brothers, one of whom was in the ſervice of the king, and the other ate the bread of his own induſtry. Once the rich man ſaid to his poor brother, "why do you not enter into the ſervice of the king, to relieve yourſelf from the affliction of labour?" he aſked, "and why do you not work, that you may be relieved from the baſeneſs of ſervitude? for the ſages have ſaid, that to eat one's bread, and to ſit down, at eaſe, is preferable to wearing a golden girdle and ſtanding up in ſervice; to uſe your hands in making mortar of quicklime, is preferable to placing them on your breaſt in attendance on the Umeer. Precious life has been ſpent in theſe cares, what ſhall I eat in the ſummer, and with what ſhall I be clothed in the winter. O ignoble belly, ſatisfy yourſelf with a loaf of bread, that you may not bend your back in ſervitude."

حکایت ۳۷

کسي پیش نوشیروان عادل مژده آورد که خداي عزوجل فلان

835 دشمنت برداشت گفت هیچ شنیدي که مرا فرق گذاشت

بیت

مرا بمرگ عدو جاي شادماني نسیت که زندگاني ما نیز جاودانی نیست

حکایت ۳۸

گروهي از حکماء درباركاه کسري در مصلحتي سخن میگفتند

840 بزرجمهر خاموش بود گفتند چرا درین بحث با ما سخن نگویي

گفت وزرا بمثال برمثال اطبّا اند و طبیب داروند هد جز سقیم را پس

چون بینم که راي شما بر صوابست مرا دران سخن گفتن حکمت نباشد

قطعه

چو کاري بي فضولِ من برآید مرا در وي سخن گفتن نشاید

845 وگر بینم که نابینا و چاه است اگر خاموش بنشینم گناه است

TALE XXXVII.

Some body brought to Nouſhirvan the juſt the good tidings, that the God of majeſty and glory has taken away ſuch an one who was your enemy. He aſked, " have you heard that he will by any means ſpare me? The death of my enemy is no cauſe of joy to me, ſince neither is my own life eternal."

TALE XXXVIII.

At the court of Kiſra a number of wiſe men were debating on ſome affair, when Buzerchemeher being ſilent, they aſked him why in this debate he did not ſay any thing. He anſwered, " miniſters are like phyſicians, and the phyſician adminiſters medicine to the ſick only; therefore when I ſee that your opinions are judicious, it would not be conſiſtent with wiſdom for me to obtrude my ſentiments. When a buſineſs can be managed without my interference, it is not proper for me to ſpeak on the ſubject, but if I ſee a blind man in the way of a well, if I keep ſilence, it is a crime."

حکایت ۳۹

هارون الرشید را چون مُلک مصر مسلم شد گفت بخلاف آن طاغي که
بغرور ملک مصر دعوي خدایي کرد نبخشم این مملکت را مگر
بکمترین بندگان سیاهی داشت کودن نام او خصیب مُلک مصر را
بوي ارزاني داشت گویند عقل وکفایت او بحدي بود که طایفه
حراث مصر شکایت آوردند که پنبه کاشته بودیم بر کنار نیل باران بي
وقت آمد تلف شد گفت پشم بایستي کاشتن صاحبدلي
بشنید وگفت

مثنوی

اگر روزي بدانش در فزودي زنادان تنگ روزیتر نبودي
بنادان آنچنان روزي رساند که صد دانا دران حیران بماند

مثنوي

بخت ودولت بکاردانی نیست جز بتایید آسمانی نیست
اوفتادست در جهان بسیار بي تمیز ارجمند وعاقل خوار
کیمیاگر بغصه مرده ورنج ابله اندر خرابه یافته گنج

TALE XXXIX.

Haroon ur Ruſheed, when he had completed the conqueſt of Egypt, ſaid, " as a contraſt that rebel who through the pride of his poſſeſſing the kindom of Egypt, boaſted that he w God, I will beſtow this kingdom on the meaneſt of my ſlaves." He had an Ethiopi blockhead, named Khoſaib, to whom he gave the kingdom. They ſay that this man's w dom and knowledge were ſo great, that when ſome of the farmers of Egypt were co plaining, that an unſeaſonable fall of rain had deſtroyed the cotton, which they had ſo on the banks of the Nile, he ſaid that they ought to ſow wool. A man of diſcernme upon hearing this, ſaid, " If the augmentation of wealth depended upon knowledge, nc would be ſo diſtreſſed as an ignorant fellow, but God beſtows on a ſingle fool, as much wea as would aſtoniſh an hundred men of wiſdom. Wealth and power depend not upon ſkill, a cannot be obtained without the aſſiſtance of heaven. It often happens in the world that t imprudent are honored, and the wiſe are deſpiſed. The alchymiſt died of grief and diſtre whilſt the blockhead found treaſure under a ruin."

حکایت ۴۰

یکي را از ملوک کنیزک چیني آورده بودند خواست که در حالت مستي باوي جمع آید دختر ممانعت کرد ملک در خشم شد و مرا ورا از بندگان بسیاهي بخشید که لب زبرینش از پرده بیني برگذشته بود و زیرینش بگریبان فرو هشته هیکلي بود که صخر جنّي از طلعتش برمیدي و عین القطر از بغلش بکندیدي

بیت

تو گوئي تا قیامت زشت روئي بروخندست و بر یوسف نکوئي

قطعه

شخصي نه چنان کریه منظر کز زشتي او خبر توان داد
وانکز بغلش نعوذ بالله مردار بآفتاب مرداد

سیاه را دران مدّت نفس طالب بود و شهوت غالب مهرش بجنبید و مهرش برداشت بامداد ان ملک کنیزک را جُست و نیافت ماجرا گفتند خشم گرفت و بفرمود تا سیاه را با کنیزک دست

TALE XL.

They having brought a chineſe girl to a certain king, whilſt he was intoxicated, he wanted to have connection with her, but ſhe refuſed compliance, at which he was ſo much enraged that he gave her to one of his negro ſlaves. This fellow's upper lip reached above his noſtrils, and the lower one hung pendent on his breaſt; his countenance was ſuch that the demon Sakreh would have fled from him in terror, and a fount of pitch diſtilled from his arm-pits. You would ſay that to the end of the world he will be conſidered as the extremity of uglineſs; the ſame as Joſeph is looked upon as the ſtandard of beauty. One of ſo deteſtable an aſpect, that it is impoſſible to deſcribe his uglineſs, and from his arm-pits, good God, defend us! the ſtench was like a corpſe expoſed to the ſun in the month of Auguſt. The negro in the fury of his luſt violated her chaſtity. In the morning the king inquired for the girl, and they informed him what had happened. He was enraged, and commanded that the negro and the girl ſhould be bound faſt together by their hands

وپا استغفار به بندند وازبام جوسق بخندق دراندازند یکي
از وزای نیک محضر روی شفاعت بر زمین نهاد وگفت سیاه را
درین خطایي نیست که سایـــر بندگان وخدمتگاران
ببخشش و انعام خداوندي معتادند گفت اگر در مقاوضه
اوشبي تاخیر کردي چه شدي گفت اي خداوند نشنیده
که گفته اند

قطعه

تشنهٔ سوخته درچشمهٔ روشن چو رسد
تو مپندار که ازپیل دمان اندیشـــد
ملحـــد گرسنه درخانهٔ خالي پرخوان
عقل باور نکند کز رمضان اندیشـــد

ملک را این لطیفه خوش آمد وگفت سیاه را بتـــو بخشیدم
کنیزک را چه کنم گفت کنیزک را بسیاه بخش که نیم خورده
اوهم اورا شاید

and feet, and precipitated from the roof of the palace into the moat. One of the miniſters, a man of virtuous diſpoſition, bent his forehead to the earth, and implored mercy, ſaying "the negro is not criminal in this inſtance, ſince all the ſlaves and ſervants of the court, are accuſtomed to receive princely gifts and largeſſes." The king obſerved that he might have reſtained his paſſion for one night. He replied, "alas my lord, have you not heard the ſaying, When a perſon parched with thirſt arrives at the limpid ſpring, imagine not that he will be terrified at a furious elephant. So if an hungry infidel be alone in a houſe filled with viands, reaſon will not believe that he would pay any regard to the faſt of Ramzan." The king was pleaſed at the joke, and ſaid, "I make you a preſent of the negro, but what ſhall I do with the girl?" he replied, "give her to the negro, as no one would like to eat his leavings.

قطعه

هرگز او را بدوستي مپسند که رود جاي ناپسنديده
تشنه را دل نخواهد آب زلال نيم خورده دهان کنديده

قطعه

دست سلطان دگر کجا بيند چون بسرگين در اوفتاد ترنج
تشنه را دل کُجا بخواهد آب کوزه بگذشته بر دهان سکنج

حکايت ۴۱

اسکندر رومي را گفتند که دپار مشرق و مغرب بچه گرفتي که ملوک پيشين را خزاين و ملک و عمر و لشکر بيش ازين بود و چنين فتحي ميسّر نشد گفت بعون خداي تعالي هر مملکتي که گرفتم رعيتش نيازردم و نام پادشاهان جُز به نيکويي نبردم

بيت

بزرگش نخوانند اهل خرد که نام بزرگان بزشتي برد

قطعه

اين همه هيچست چون مي بگذرد بخت و تخت و امر نهي و گيرودار
نام نيک رفتگان ضايع مکن تا بماند نام نيکت پايدار

Never aſſociate with one who frequents filthy places. A man, although thirſty, cannot reliſh ſweet water half drunken by one who hath ſtinking breath. When an orange hath fallen into the dirt, how can it again be offered to the king's hand. How can the heart of the thirſty wiſh for water out of a flaggon, which has been touched by ulcerated lips?"

TALE. XLI.

They aſked Alexander the Great, "by what means have you extended your conqueſts from eaſt to weſt, ſince former monarchs who exceeded you in wealth, in territory, in years, and in the number of troops never gained ſuch victories?" He replied, "when with the aſſiſtance of God, I ſubdued a kingdom, I never oppreſſed the ſubjects, and always ſpoke well of their monarchs. The wiſe conſider not him illuſtrious, who ſpeaketh ill of the great. All the following objects are nothing when paſſed, wealth and dominion, command and prohibition, war and conqueſt: injure not the name of thoſe who have died with a good reputation, in order, that in return, your own good name may be immortal."

باب دوم در اخلاق درویشان

حکایت ۱

از بزرگان پارسائي را گفت که چه گوئي در حق فلان عابد که دیگران در حق او بطعنه سخنها گفته‌اند گفت در ظاهرش عیب نمي بینم و در باطنش غیب نمي دانم

قطعه

هر کرا جامه پارسا بیني پارسا دان و نیک مرد انگار
ورندانی که در نهادش چیست محتسب را درون خانه چه کار

حکایت ۲

درویشي را دیدم که سر بر آستان کعبه نهاده مینالید و مي گفت یا غفور و یا رحیم تو دانی که از ظلوم و جهول چه آید که ترا شاید

قطعه

عذر تقصیر خدمت آوردم که ندارم بطاعت استظهار
عاصیان از گناه توبه کنند عارفان از عبادت استغفار

CHAPTER II.

Of the morals of Durwaiſhes.

TALE I.

A certain perſonage aſked a devout man, what he ſaid of the ſtate of a particular âbid, of whoſe character others had ſpoken diſreſpectfully. He replied, "I ſee no fault in his exterior, and am ignorant of what is concealed within him. Whomſoever thou ſeeſt in a religious habit, conſider as a pious and a good man, if you know not what is hidden in his mind: what buſineſs hath the Mohteſib with the inſide of the houſe."

TALE II.

I ſaw a durwaiſh who having placed his forehead on the threſhold of the temple of Mecca, was lamenting, and ſaying, "O gracious and moſt merciful God, thou knoweſt what can proceed from the moſt unjuſt and ignorant of men, that is fit to be offered unto thee; I implore pardon for my imperfections, ſince I can have no claim of return for any performance of duty. The wicked repent of their ſins: they who know God aſk forgiveneſs for the imperfectneſs of their worſhip.

عابدان جزاي طاعت خواهند و بازرگانان بهاي بضاعت و من بنده
اميد آورده ام نه طاعت و بدرويزه آمدم نه بتجارت اصنع بي ما
انت اهله ولا تفعل بي ما انا اهله

بيت

گر کشي ورجرم بخشي روي و سر بر آستانم
بنده را فرمان نباشد هرچه فرمائي برانم

قطعه

بر در کعبه سائلي ديدم گه همي گفت و ميگريست خوش
من نگويم که طاعتم به پذير قلم عفو بر گناهم کش

حکايت ٣

عبد القادر گيلاني در حرم کعبه روي بر حصا نهاده همي گفت اي
خداوند ببخشاي و اگر مستوجب عقوبتم در قيامت مرا نابينا
برانگيز تا در روي نيکان شرمسار نشوم

The âbid ſeeks reward for his obedience, and merchants require the value of their capital ſtock; but I who am a ſervant, have brought hope, not obedience, and am come to beg, not to traffic: Do unto me that which is worthy of thee; and treat me not according to my deſert. Whether you ſlay, or whether you pardon, my face and head are on thy threſhold. It is not for a ſervant to direct: whatſoever thou commandeſt I ſhall perform." At the gate of the Kâba I ſaw a mendicant who was weeping bitterly and ſaying, " I aſk not that thou ſhouldeſt approve my ſervices, draw the pen of forgiveneſs over my offences."

TALE III.

Ubdulkâdur Gilânee, having placed his forehead on the pebbles before the gate of the temple of Mecca, was ſaying, " O God pardon my ſins; but ſhouldſt thou doom me to puniſhment, then at the reſurrection raiſe me up blind, in order that I may not be put to ſhame in the preſence of the righteous.

قطعه

روي برخاک عجز ميڭويم ، هرسحرڭه که يادمي آيد
اي که هرڭز فرامشت نکنم هيچت از بنده يادمي آيد

حکايت ۴

دُزدي درخانهٔ پارسائي درآمد چندانکه طلب کرد چيزي نيافت دلتنڭ شد پارسا را خبر شد ڭليمي که بران خفته بود درراه ڭذر دزد انداخت تا محروم نڭردد

قطعه

شنيدم که مردان راهِ خدا دِل دشمنانرا نکردند تنڭ
ترا کي ميسّر شود اين مقام که بادوستانت خلافست وجنڭ

مودت اهل صفا چه درروي وچه در قفا نه چنانکه ازپست عيب ڭيرند وپيشت بميرند

بيت

دربرابر چو ڭوسپند سليم درقفا همچو ڭرڭ مردم خوار

Proſtate in weakneſs, with my face on the earth, every morning, as I awake to reflection, I exclaim, O God never will I forget thee; wilt thou beſtow a thought upon me?"

TALE IV.

A thief got into the houſe of a religious man, but after the moſt diligent ſearch, had the mortification not to find any thing. The good man, diſcovering his ſituation, threw the blanket on which he had ſlept, in the way which the thief had to paſs, in order that he might not be diſappointed. I have heard, that thoſe who are truly pious, diſtreſs not the hearts of their enemies; how canſt thou attain to this dignity, who art in ſtrife and contention with thy friends? The affection of the righteous is the ſame in preſence as in abſence, not like thoſe who cenſure you behind your back, but before your face are ready to die for you; when you are preſent, meek as lamb; but when abſent, like the wolf a devourer of mankind.

بیت

هرکه عیب دگران پیش تو آورد و شمرد
بیگمان عیب تو پیش دگران خواهد بُرد

حکایت ۵ 45

تنی چند از روندگان متفق سیاحت بودند وشریک رنج وراحت خواستم که مرافقت کنم موافقت نکردند گفتم ازکرم و اخلاق بزرگان بدیع است روی از مصاحبت مسکینان تافتن وفایدهٔ دریغ داشتن که من درنفس خویش اینقدر قوّت و قدرت میشناسم که درخدمت مردان یارشاطر باشم نه بارخاطر

بیت

ان لم اکن راکب الهواشي اسعي لکم حامل الغواشي

یکي ازان میان گفت ازاین سخن که شنیدي دل تنگ مدارکه درین روزها دُزدي بصورت درویشان درآمد وخود را درسلک صحبت ما منتظم کرد

Whoſoever recounts to you the faults of your neighbour, will doubtleſs expoſe your defects to others.

TALE V.

Some travellers were journeying together, partakers of each others cares and comforts. I wanted to aſſociate myſelf with them, to which they would not conſent. I remarked, that it was inconſiſtent with the benevolent manners of religious men, to turn away their faces from the poor, and to deny them the advantage of ſuch company; that I knew myſelf to poſſeſs ſuch a degree of energy as would make me an active friend, and not an incumbrance to them. Although I am not mounted on a beaſt, I will endeavour to carry your burthens. One amongſt them ſaid, " be not uneaſy at the words which you have heard, for not long ago a thief, under the appearance of a durwaiſh, got into our company.

بيت

چه دانند مردم که در جامه کیست نویسنده داند که در نامه چیست

ازانجاکه سلامت حال درویشانست گمان فضولش نبردند و بیاری قبولش کردند

مثنوي

ظاهر حال عارفان دلقست اینقدر بس که روي در خلقست

در عمل کوش و هرچه خواهي پوش تاج بر سر نه و عَلَم بر دوش

زاهدي در پلاس پوشي نیست زاهد پاک باش و اطلس پوش

ترک دُنیا و شهوتست و هوس پارسائي نه ترک جامه و بس

در کمین آکند مرد باید بود برمنخنّث سلاح جنگ چه سود

في الجمله روزي تا بشب رفته بُودیم و شبانگه بپای حصاري خُفته

دزد بي توفیق ابریق رفیق برداشت که بطهارت میروم او خود بغارت میرفت

How can one man know what is under another's garment. The writer knows the contents of the letter. *To return to my ſtory*, as the condition of a durwaiſh is every where approved, they did not entertain any ſuſpicion of his ſanctity, but admitted him into their ſociety. The outſide of religion is a durwaiſhe's dreſs, this is ſufficient with a mortal face: let your actions be good, and put on any dreſs you chooſe; either wear a crown on your head, or carry a flag on your ſhoulders: for it is not coarſe cloathing that conſtitutes the Zâhid; be truly pious, and dreſs in ſattin. Sanctity conſiſts in forſaking the world, with its luſts and appetites, not merely in changing the dreſs. In war-fare manhood is required; of what uſe would armour be to an hermaphrodite? Summarily, one day we had travelled until dark, and during the night ſlept at the foot of a caſtle; the graceleſs thief under pretence of going to perform his ablutions, carried off the water pot of one of his companions, and then went in queſt of plunder.

پیشه

پارسا بین که خرقه دربر کرد جامهٔ کعبه را گلیم خر کرد

چندانکه از نظر درویشان غایب گشت ببرجی درفت و درجی بدزدید تا روز روشن شد آن تاریک دل مبلغی راه رفته بود ورفیقان بی گناه خفته بامداد ان همه را بقلعه بردند و بزندان کردند ازان تاریخ ترک صحبت گفتیم و طریق عزلت گرفتیم که السلامة في الوحدة

قطعه

چو از قومی یکی بیدانشی کرد نه کهه را منزلت ماند نه مهه را

نمی بینی که گاوی در علف زار بیالاید همه گاوان ده را

گفتم منت خدارا عزوجل که از فواید درویشان محروم نمانده‌ام اگرچه از صحبت ایشان وحید شدم و بدین حکایت مستفید گشتم و امثال مرا درهمه عمر این نصیحت بکار آید

Behold this perſon who covered his body with a religious dreſs, made the veil of the kâba a howſing for an aſs. As ſoon as he had got out of ſight of the durwaiſhes he ſcaled a baſtion, and ſtole a caſket. By the time it was daylight, the dark minded wretch had gone a great diſtance; and in the morning his innocent companions (whom he had left aſleep) were all carried to the caſtle, and committed to priſon. From that day, we reſolved not to increaſe our company, but henceforward to lead the lives of recluſes; becauſe in ſolitude there is tranquility. When one of any tribe commits an act of folly, there is no diſtinction between high and low, the whole being diſhonored. Have you not obſerved that a ſingle ox belonging to an herd, will contaminate all the oxen of the village?" I replied, "thanks to the God of majeſty and glory, I am not deſtitute of the benefits which are enjoyed by the religious, although I am ſeparated from their company; for I have derived inſtruction from this ſtory, which will ſerve men of our character for admonition during the remainder of life.

مثنوي

بیک نا نرانده در مجلسي برنجد دلِ هوشمندان بسي
اگر نرگسه پر کنند از گلاب سگي در وي افتد کند منجلاب

حکایت ٦

85 زاهدي مهمان پادشاهي بود چون بر سفره بنشستند کمتر ازان خورد که عادت او بود چون بنماز برخاستند بیشتر ازان کرد که عادت او بود تا ازان صلاحیت در حق او زیادت کنند

بیت

90 ترسم نرسي بکعبه اي اعرابي کین ره که تو میروي بترکستانست

چون بمقام خویش باز آمد سفره خواست تا تناول کند پسري داشت صاحب فراست گفت اي پدر در دعوت سلطان چیزي نخوردي گفت در نظر ایشان چیزي نخوردم که بکار آید گفت نماز را هم قضا کن که چیزي نکردي که بکار آید

By the means of one diſorderly perſon in a company, the hearts of many wiſe men become afflicted. If you fill a ciſtern with roſe water, and a dog ſhould fall into it, it would thereby become impure."

TALE. VI.

A zâhid was invited to a feaſt by a king: when he ſat down at the table he ate more ſparingly than he was accuſtomed to do; and when he ſtood up to prayers he was longer than uſual; in order that they might form an high opinion of his piety. I fear O Arab that thou wilt not arrive at the Kâba, becauſe the road which thou art purſuing leads to Turkiſtan. When he returned home, he ordered the table to be ſpread that he might eat: His ſon, who had an acute underſtanding, ſaid, "why father did you not eat any thing at the king's feaſt?" He anſwered, "in his preſence, I ate nothing, to ſerve a purpoſe." The ſon replied, "perform alſo your prayers over again, as you did nothing that will ſerve your purpoſe."

قطعه

ای هنرها نهاده بر کف دست عیبها برگرفته زیر بغل
تا چه خواهی خریدن ای مغرور روز درماندگی بسیم دغل

حکایت ۷

یاد دارم که در عهد طفولیّت متعبد بودم و شب‌خیز و مولع زهد و پرهیز شبی در خدمت پدر نشسته بودم و همه شب دیده بهم نبسته و مصحف عزیز در کنار گرفته و طایفهٔ گرد ما خفته پدر را گفتم از ایشان یکی سر برنمیدارد که دو گانه بگذارد چنان خفته‌اند که گوئی مرده‌اند گفت جان پدر تو نیز اگر بخفتی به ازانکه در پوستین خلق افتی

قطعه

نه بیند مدعی جز خویشتن را که دارد پردهٔ پندار در پیش
گرش چشم خدا بینی به بخشد نه بیند هیچکس عاجزتر از خویش

O thou who expoſeſt thy virtues on the palm of the hand, and hideſt thy vices under the arm-pit! vain wretch, what canſt thou expect to purchaſe with thy baſe coin in the day of diſtreſs?

TALE. VII.

I remember that in the time of childhood, I was very religious: I roſe in the night, was punctual in the performance of my devotions, and abſtinent. One night I had been ſitting in the preſence of my father, not having cloſed my eyes during the whole time, and with the holy Koran in my embrace; whilſt numbers around us were aſleep. I ſaid to my father "not one of theſe lifteth up his head to perform his genufluxions; but they are all ſo faſt aſleep, that you would ſay they are dead." He replied, "life of your father, it were better if thou alſo wert aſleep, than to be ſearching out the faults of mankind. The boaſter ſees nothing but himſelf, having a veil of conceit before his eyes. If he was endowed with an eye capable of diſcerning God, he would not diſcover any perſon weaker than himſelf."

حکایت ۸

بزرگي را در محفلي همي ستودند و در اوصاف حميدش مُبالغه
همي نمودند سر برآورد و گفت من آنم که من دانم

بيت

كفيت اذي يامن تعد محاسني علانيتي هذا ولم تدر باطني

قطعه

شخصم بچشم عالميان خوب منظر است
وز خبث باطنم سر خجلت فتاده پيش
طاؤس را بنقش و نگاري كه هست خلق
تحسين كنند و او خجل از پاي زشت خويش

حکايت ۹

يكي از صُلحاي جبل لبنان كه مقامات او در ديار عرب مذكور بود
و كرامات او مشهور بجامع دمشق درآمد و بركنار بركهٔ كلاسه

TALE. VIII.

In a company where every one was praiſing a religious man, and extolling his virtues, he raiſed up his head, and ſaid, "I am ſuch as I know myſelf to be, whilſt thou who reckoneſt up my good works, judgeſt from the external, but art ignorant of the interior. My external form in the eyes of mankind is a goodly object, but from the baſeneſs of the interior, I bow down my head with ſhame. Mankind praiſe the peacock for his beautiful plumage, but he is aſhamed of his ugly feet."

TALE. IX.

One of the religious men of mount Libanus, whoſe piety and miracles were famed throughout Arabia, entered the great moſque of Damaſcus, and was purifying himſelf on the edge of the ciſtern of the well,

طهارت میکردند پایش بلغزید و بحوض درافتاد و بمشقت بسیار
از انجا خلاص یافت چون از نماز بپرداختند یکي از اصحاب
گفت مرا مشکلي هست شیخ گفت آن چیست گفت یاد دارم که
بر روي دریاي مغرب میرفتي و قدمت ترنمیشد و امروز درین یک
قامت آب از هلاکت چیزي نمانده بود درین چه حکمتست سر
بجیب تفکر فروبرد و پس از تامل بسیار سر برآورد و گفت نشنیده
که سید عالم محمد مصطفي صلي الله علیه وسلم گفت لي مع الله
وقت لا یسعني فیه ملک مقرب ولا نبي مرسل و نگفت علي الدوام
وقتي چنین که فرمود بجبرئیل و میکائیل نه پرداختي و دیگر وقت
با حفصه و زینب درساختي که مشاهدة الابرار بین التجلي والاستتار
مي نماید و مي رباید

بیت

دیدار مي نمائي و پرهیز میکني بازار خویش و آتش ما تیز میکني

when his feet ſlipping he fell into the water, and with great difficulty got out of it. When divine ſervice was finiſhed, one of his companions ſaid he had a difficulty which required explanation. The Shaikh aſked what it was, he replied, " I recollect that you walked on the ſurface of the ſea of Africa without your feet being wetted, and to day, you had nearly periſhed in this water, which is not deeper than the height of a man; what is the meaning of this?," he ſunk his head into the boſom of reflection, and after a conſiderable pauſe looked up and ſaid, " have you not heard that the prince of the world Mohammed Muſtufa, upon whom be the peace and bleſſing of God, ſaid, there is a time in which God has given me a degree of power, that is not allowed either to the neareſt angel, nor to any mortal prophet ſent from God; but he did not pretend that this was always the caſe. Sometimes in the manner which he deſcribed, neither Gabriel nor Michael, has poſſeſſed it, and at another time it has happened to Hufzeh and to Zynub. The viſion of the pious conſiſts of revelation and obſcurity. It diſcovers and it conceals. Thou ſhoweſt thy countenance, and thou hideſt it, by enhancing thy value, thou increaſeſt our deſire.

بيت

اشاره دور نواي بغير وسيلة فيلحقني شان اضل طريقا
يوجج نارا ثم يطفي برشه لزلک ترائي محرقا وغريقا

حكايت ۱۱ منظومه

يكي پرسيد ازان گم كرده فرزند كه اى روشن گهر پير خردمند
زمصرش بوي پيراهن شنيدي چرا درچاي كنعانش نديدي
بگفت احوال ما برق جهانست دمي پيدا ودیگردم نهانست
گهي برطارم اعلا نشينم گهي پشت پائي خود نه بينم
اگر درويش بر حالي بماندى سر دست ازدوعالم برفشاندي

حكايت ۱۱

درجامع بعلبک كلبهٔ چند برطريق وعظ ميگفتم باجماعتي
افسرده دل مرده راه از عالم صورت بمعني نبرده ديدم كه نفسم
درنمي گيرد وآتش گرم من درهيزم تر ايشان اثر نميكند دريغ

When I behold thee without an intervention, it affects me in ſuch a manner that I loſe my road. It kindles a flame, and then quenches it by ſprinkling water; on which account you ſee me ſome times in ardent flames, and ſometimes immerſed in the waves."

TALE X.

Some body ſaid to him who had loſt his ſon *(meaning Jacob)* O thou of illuſtrious race, wiſe old man, ſeeing that you were able to perceive at the diſtance of Egypt the perfume of his garment, how happened it that thou wert not able to diſcover him in the well of Canaan? He replied, " our condition is like the darting lightning, one inſtant flaſhing, and the reſt diſappearing. Sometimes we are ſeated above the fourth heaven, and at other times we cannot ſee the back of our feet. If the durwaiſh were always to remain in one ſtate, he would ceaſe to deſire both worlds."

TALE XI.

In the great moſque at Bâlbuk, I was reciting ſome words by way of admonition to a company whoſe hearts were withered and dead, in-capable of applying the ways of the viſible to the purpoſes of the inviſible world. I perceived that what I was ſaying had no effect on them, and that the fire of my piety had not kindled their green wood.

آمدم بتربیت ستوران و آیینه داري درمحلهٔ کوران و نیکن در
معني باز بود وسلسله سخن دراز دربیان این آیت که و نحن
اقرب الیه من حبل الورید سخن بجاي رسانیده بودم که گفتم

قطعه

دوست نزدیکتر ازمن بمنست وین عجبتر که من ازوي دورم
چه کنم با که توان گفت که او درکنار من و من مهجورم
من ازشراب این سخن مست و فضلهٔ قدح دردست که روندهٔ از کنار
مجلس گذر کرد ودور آخر درو اثر کرد نعره چنان زد که دیگران
بموافقت او درخروش آمدند وخامان مجلس درجوش گفتم
سبحان الله دوران باخبر درحضور ونزدیکان بي بصر دور

قطعه

فهم سخن چون نکند مستمع قوّت طبع از متکلم مجوي
فسحت میدان ارادت بیار تا بزند مرد سخن گوي گوي

I became weary of inſtructing brutes, and of holding a mirror in the way of the blind; but the door of ſignification continued open, and the concatination of diſcourſe was extended in explanation of this verſe of the Koran, "we are nearer to him than his jugular vein." My diſcourſe had got to ſuch a length that I ſaid a friend is nearer to me than myſelf, but what is more wonderful, I am far from him, "What ſhall I do, to whom ſhall I addreſs myſelf, ſince he is in my arms, whilſt I am ſeparated from him? I am intoxicated with the wine of his diſcourſe, and the dregs of the cup are in my hand." At this time a traveller paſſing by the company was ſo much animated by my laſt words, that he exclaimed with an emphaſis that produced the acclamations of the whole, and the ſenſeleſs company joined in enthuſiaſtic rapture. I ſaid, "O God thoſe who are a far off know thee, whilſt thoſe who are near and ignorant, are at a diſtance; when the hearer does not underſtand the diſcourſe, expect not any effect of genius from the orator: firſt extend the plain of deſire, in order that the orator may ſtrike the ball of eloquence."

حکایت ١٢

شبي در بیابان مکّه از غایت بیخوابي پاي رفتنم نماند سر
بنهادم و شتربانرا گفتم دست ازمن دار

قطعه

پاي مسکین پیاده چند رود کز تحمل ستوه شد بختي
تا شود جسم فربهي لاغر لاغر مُرده باشد از سختي
گفت آي برادر رحم درپیشست وحرامي درپس اگر رفتي بُردي
اگر خُفتي مُردي

بیت

خوشست زیر مغیلان براه بادیه خفتن
شب رحیل ولي ترک جان بباید گفت

حکایت ١٣

پارسائي را دیدم برکنار دریاکه زخم پلنگ داشت وبهیچ دارو

TALE XII.

One night in the defert of Mecca, from the great want of fleep, I was deprived of all power to ftir; I reclined my head on the earth and defired the camel driver not to difturb me. How far fhall the feet of the poor man proceed, when the camel is weary of his load. Whilft the body of the fat man is becoming lean, the lean man may die of fatigue. He replied, "O brother, Mecca is in front, and robbers in the rear, by proceeding you efcape; and if you fleep you die: It is pleafant to fleep on the road in the defert under acacia-tree in the night of decampment, but you muft confider it as abandoning life."

TALE XIII.

I faw on the fea fhore a religious man, who had a wound from a tiger, which could not be cured by any medicine.

به نمیشد ومدّتها دران رنجور بود ودمبدم شکر خدایتعالی
همي گفت الحمد لله که بمصیبتي گرفتارم نه بمعصیتي

قطعه

گر مرا از ار بکُشتن دهد آن یار عزیز
تا نگوئي که دراندم غم جانم باشد
گویم از بندهٔ مسکین چه گُنه صادر شد
که دل آزرده شد از من غم آنم باشد

حکایت ۱۴

درویشي راضرورتي پیش آمد گلیمي از خانهٔ یاري بدزدید حاکم
فرمود که دستش ببُرند صاحب گلیم شفاعت کرد که من اورا بحل
کردم حاکم گفت بشفاعت توحد شرع فرونگذارم گفت راست
فرمودي امّا هرکه از مال وقف چیزي بدُزدد قطعش لازم نیاید که
الفقیر لا یملک شیا ولا یملک هرچه درویشانراست وقف محتاجانست

He had been a long time in this woeful ſtate, and was continually thanking God, ſaying, "God be praiſed that I am afflicted through misfortune and not through ſin. If that dear friend aſſigns me to the place of ſlaughter, then in order that you may not accuſe me of being at that inſtant afraid of my life, I will aſk what crime has your ſlave committed, that your heart is offended at me? this reflection only is the cauſe of my ſorrow."

TALE XIV.

A durwaiſh, having ſome preſſing occaſion, ſtole a blanket from the houſe of a friend. The judge ordered that they ſhould cut off his hand. The owner of the blanket interceded, and ſaid that he abſolved him. The judge replied that he ſhould not forego the legal puniſhment at his interceſſion. He rejoined "you have ſaid rightly, but whoſoever ſtealeth any property dedicated to religious purpoſes, is not ſubject to the puniſhment of amputation; becauſe the beggar is not the proprietor of any thing, neither is he the property of any one, whatever the beggar hath being devoted to the benefit of the neceſſitous."

18175

حاکم دست ازو بداشت وگفت جهان بر تو تنگ آمده بود که دزدی
نکردی الا از خانه چنین یاری گفت ای خداوند نشنیده که گفته
اند خانه دوستان بروب و در دشمنان مکوب

بیت

چون فرومانی بسختی تن بعجز اندر مده
دشمنانرا پوست برکن دوستانرا پوستین

حکایت ۱۵

یکی از پادشاهان پارسائی را گفت هیچت از ما یاد می آید گفت
بلی هرگه که خدایرا فراموش میکنم

بیت

هر سو دود آن کش ز در خویش براند وانرا که بخواند بدر کس نه دواند

حکایت ۱۶

یکی از صالحان پادشاهی را بخواب دید در بهشت و پارسائی را در
دوزخ پرسید که موجب درجات آن چیست و سبب درکات این چه که

The judge releaſed him, and ſaid, " was the world ſo narrow that you ſhould ſteal only from ſuch a friend as this? He replied." O my lord, have you not heard the ſaying, " ſweep the houſes of your friends but knock not at the doors of your enemies. When you fall into diſtreſs, reſign not yourſelf to deſpair, ſtrip your enemies of their ſkin, and your friends of their jackets."

TALE XV.

A certain king ſaid to a religious man, " do you ever think of me?." He anſwered, " yes, whenever I forget God." He fleeth every where whom God driveth from his gate; but whomſoever God inviteth he will not ſuffer to run to the door of any one.

TALE XVI.

A certain pious man ſaw in a dream a king in paradiſe, and a holy man in hell; he aſked what could be the meaning of the exaltation of one, and the degradation of the other,

ما بخلاف ایل پنداشتیم گفتند آن پادشاه بمحبت درویشان در
بهشت است و این پارسا بتقرب پادشاهان در دوزخ

قطعه

دلقت بچه کار آید و تسبیح و مرقع خود را زعملهای نکوهیده بری دار
حاجت بکلاه برگی داشتنت نیست درویش صفت باش و کلاه تتری دار

حکایت ۱۷

پیاده سروپا برهنه با کاروان حجاز از کوفه بدر آمد و همراه ما شد خرامان همی رفت و میگفت

نظم

نه بر اشتری سوارم نه چو استر زیر بارم
نه خداوند رعیت نه غلام شهریارم
غم موجود و پریشانی معدوم ندارم
نفسی میزنم آسوده و عمری بسر آرم

as the contrary is generally conſidered to be the caſe? They replied, "the king has obtained paradiſe in return for his love of holy men; and the religious man, by aſſociating with kings, has got into hell." Of what uſe are the coarſe frock, the beads and patched garments, abſtain from evil deeds, and there is no need of a cap of leaves; poſſeſs the virtues of a durwaiſh, and wear a Tartarian crown.

TALE XVII.

A foot traveller, bareheaded and without ſhoes, came from Cufeh and accompanied the caravan to Mecca. He proceeded merrily, ſaying, "I am neither mounted on a camel, nor like a mule under a load. I am no lord of a vaſſal, neither the ſlave of any king. I have no concern either about the preſent or the paſt. I draw my breath freely, and paſs my life in comfort."

اشترسواري گفتش اي درويش کجا ميروي باز گرد که بسختي
بميري نشنيد و قدم در بيابان نهاد و برفت چون بنخلهٔ محمود
رسيديم تو انگررا اجل فرارسيد و مُرد درويش ببالينش بيامد
وگفت ما بسختي نمرديم وتو بربختي بمُردي

215 بيت

شخصي همه شب برسر بيمار گريست چون روز شد او بمرد و بيمار بزيست

قطعه

اي بسا اسپ تيزرو که بماند که خر لنگ جان بمنزل بُرد
بس که در خاک تند رستانرا دفن کردند و زخم خورده نمُرد

220 حکايت ۱۸

عابدي را پادشاهي طلب کرد عابد انديشيد که داروئي
بخورم تا ضعيف شوم مگر اعتقاد در حق من زياده کند آورده
اند که داروي قاتل بخورد و بمُرد

One mounted on a camel ſaid to him, "O durwáiſh, whither art thou going? return, or thou wilt periſh in diſtreſs." He paid no attention, but entered the deſert and proceeded on the journey. When we arrived at a place called Nukleh Mahmood, the rich man's deſtiny being accompliſhed, he died. The durwaiſh came to his pillow and ſaid, "I after encountering difficulties am here alive, whilſt you expired riding on a dromedary." A perſon wept all night by the ſide of a ſick perſon; in the morning he died, and the ſick man recovered. O my friend, many fleet horſes have fallen down dead, whilſt the lame aſs has come alive to the end of his journey. It has frequently happened that thoſe in the vigour of health have been carried to their graves, whilſt the wounded have recovered.

TALE XVIII.

A certain king ſent an invitation to a religious man. He thought by taking medicine to make himſelf weak, in order that the king might entertain a high opinion of him. It is ſaid that he happened to ſwallow a deadly poiſon and expired.

قطعه

آنکه چون پسته دیدمش همه مغز پوست بر پوست بود همچو پیاز
پارسایان روی در مخلوق پشت بر قبله میکنند نماز

بیت

چون بنده خدای خویش خواند باید که بجز خدا نداند

حکایت ۱۹

کاروانی را در زمین یونان بزدند ونعمت بیقیاس ببردند بازرگانان گریه وزاری کردند وخدا ورسول شفیع آوردند فایده نداد

بیت

چو پیروز شد دزد تیره روان چه غم دارد از گریهٔ کاروان

لقمان حکیم دران میان بود یکی از کاروانیان گفت کلمهٔ چند از حکمت وموعظت باینان بگوی باشد که طرفی از مال ما

He who appeared to me plump as a piſtachio nut, had coat upon coat like an onion! Religious men who look towards the world, pray with their backs towards Mecca. When any one calleth himſelf a ſervant of God, it behoveth him to know none beſides God.

TALE XIX.

In the land of Greece a caravan was attacked by robbers and plundered of immenſe wealth. The merchants made grievous lamentations, and beſought them by God and his prophet, but without effect. When the dark minded robbers have got the victory, what care they for the tears of the caravan? Lokman the philoſopher being amongſt them, one of the caravan ſaid to him, utter ſome ſentences of wiſdom and exhortation, which may induce the robbers to releaſe ſome part of the goods;

دست بدارند که دریغ باشد که چندین نعمت ضایع گردد
لقمان گفت دریغ باشد کلمهٔ حکمت باایشان گفتن

قطعه

آهني راکه مومیانه بخورد نتوان بُرد ازو بصیقل زنگ
باسیه دل چه سُود گفتن وعظ نرود میخ آهني درسنگ

قطعه

بروزگار سلامت شکستگان دریاب
که خیر خاطر مسکین بلا بگرداند
چو سایل از تو بزاري طلب کند چیزي
بده وگرنه ستمگر بزور بستاند

حکایت ۲۰

چندانکه مرا شیخ شمس الدین ابوالفرج بن جوزي بترک سماع
فرمودي وبخلوت وعُزلت اشارت کردي عنفوان شبابم غالب

for it is cruel to loſe ſo much wealth. Lokman replied, "It would be in vain to preach philoſophy to them. When ruſt has eaten into the iron you cannot remove it by poliſhing. To what purpoſe is it to offer admonition to a depraved heart, an iron nail will not penetrate ſtone?" In the days of your proſperity, aſſiſt thoſe who are in diſtreſs, as by befriending the poor, you avert evil from yourſelf. When the beggar implores your charity, afford him relief, leſt the oppreſſor ſhould deprive you of your ſubſtance.

TALE XX.

Notwithſtanding all that was ſaid to me by Shaikh Shumſuddeen Abûlfureh Ben Jowzee, who ordered me to forſake muſic meetings, and to lead a life of retirement; the ſpring tide of youth prevailed;

آمدي وهوا وهوس طالب ناچار بخلاف راي مُربّي برفتمي
وازسماع ومخالطت حظّي برگرفتمي چون نصيحت شيخم ياد
آمدي گفتمي

بيت

قاضي ارباما نشيند برفشـــاند دست را
محتسب گرمي خورد معذور دارد مست را
تا شبي بمجمع قومي برسيدم ودران ميان مُطربي ديدم

بيت

گوئي رگ جـــان ميگسلد زخمهٔ ســـازش
ناخـــوشتر از آواز مرگ پـــدر آوازش
گاهي انگشت حريفان ازو درگوش وگاهي برلب وگه خاموش
يهاج الي صوت الاغاني بطيبه وانت مغن ان سكّت تطيب

بيت

نه بيند كسي درسماعت خوشي مگر وقت رفتن كه دم درگشي

the deſire of ſenſual gratification, not admitting of reſtraint; and, in contradiction to the advice of my patron, I abandoned myſelf to the enjoyments of ſinging, and of convivial ſociety. When the Shaikh's advice occurred to my recollection, I uſed to ſay, "If the Câzy were of our party, he would rub his hands together in rapture; if the mohteſib would drink wine, he would excuſe him who is intoxicated." One night I entered into the ſociety of a tribe amongſt whom was ſuch a minſtrel, you would ſay that the ſound of his bow would break the arteries, and his voice was more horrid than the lamentations of a man for the death of his father. Sometimes the audience put their fingers into their ears, that they might not hear him; and ſometimes they placed their fingers on their lips, as a ſignal for him to be ſilent. The heart may be captivated by the ſound of ſweet melody, but ſuch a ſinger as thou art can only give delight by being ſilent. No one will experience pleaſure from your ſinging, excepting at the time of your departure, when you ſtop your breath.

مثنوي

چون درآواز آمد آن بربط سراي کد خدا را گفتم از بهر خداي
زیبقم در گوش کن تا نشنوم یا درم بکشاي تا بیرون روم

في الجمله پاسخاطر یارانرا موافقت کردم و شبي بچندین مجاهده بروز آوردم

قطعه

مؤذن بانگ بي هنگام برداشت نمیداند که چند از شب گذشتست
درازي شب از مژگان من پرس که یکدم خواب در چشمم نه گشتست

بامدادان بحکم تبرک دستار از سر و دینار از کمر بکشادم و پیش مغني نهادم و در کنارش گرفتم و بسي شکر گفتم یاران ارادت من در حق او بر خلاف عادت دیدند و بر خفت عقل من حمل کردند و نهفته میخندیدند یکي از ایشان زبان تعرض دراز کرد و ملامت کردن آغاز که این حرکت مناسب حال خردمندان نکردي خرقه

When this harper began ſinging, I ſaid to the maſter of the houſe, "for God's ſake put quickſilver into my ears, that I may not hear; or elſe open the door that I may eſcape." In ſhort, out of regard to my friends, I accommodated myſelf to their inclination, and with great exertion paſſed the night until day break. The Mouzzin proclaimed prayers out of ſeaſon, not knowing how much of the night had elapſed. Aſk the length of the night from my eyelids, which have not been cloſed a ſingle moment. In the morning, by way of benediction, I took the turban from my head, and my direms out of my girdle, and preſenting them to the ſinger, I embraced him and returned him many thanks. My companions ſeeing me behave towards him in ſo unuſual a manner, imputed it to weakneſs of underſtanding, and laughed within themſelves. One of them extended the tongue of oppoſition, and began reprimanding me ſaying, "In this matter you have not acted as becometh a wiſeman, to have given part

مشایخ بچنین مطربي دادي که در همه عمرش درمي در کف نبوده
است و قراضه در دف

مثنوی

مطربي دور ازین خجسته سراي
کس دو بارش ندیده در یک جای
راست چون بانگش از دهن برخاست
خلق را موي بر بدن برخاست
مُرغ ایوان ز هول او بپرید
مغز ما بُرد و حَلق خود بدرید

گفتم مصلحت آنست که زبان تعرّض کوتاه کني که مرا کرامت او ظاهر
شد گفت مرا بر کیفیت آن مطلع گردان تا هیکنان تقرّب نمائیم و بر
مطایبه که رفت استغفار کنیم گفتم بحکم آن که مرا شیخ بارها بترک
سماع فرموده بود و مواعظهاي بلیغ گفته و در سمع قبول من نیامد

of your profeſſional dreſs to a ſinger, who during his whole life never at one time had a direm in his hand, nor ever ſaw a particle of gold on his drum; ſuch a ſinger, (far may he remain from this happy manſion) no one ever ſaw him twice in the ſame place. Of a truth when the ſound came out of his mouth, it made men's hairs ſtand on end. The ſparrow flies away from the dread of him, he diſtracts our intellects, and tears his own throat." I anſwered, " you ſhould ſtop your railing, becauſe in my opinion he poſſeſſes miraculous talents." He replied, " communicate this diſcovery, in order that we may unite with you, and aſk pardon for the joke which has paſſed." I replied that my Shaikh had repeatedly enjoined me not to frequent ſinging parties, and had given me many admonitions, to which I had paid no attention,

امشب مرا طالع میمون وبخت همایون بدین بقعه رهبري 290
کرد تابدست این مطرب توبه کردم که دگربار نکرد سماع و
مخالطت نکردم

قطعه

آواز خوش از کام و دهان ولب شیرین
نکر نغمه کُنـــد ورنکُنـــد دِل بفریبـــد 295
ور پردهٔ عشـــاق وصفاهان وحجازاست
ازحنجرهٔ مطـــرب مـــکروه نـــزیبـــد

حکایت ۲۱

لُقمان راگفتند ادب ازکه آموختي گفت از بي ادبان
هرچه ازایشان درنظرم ناپسند آمد ازفعل آن پرهیز کردم 300

قطعه

نگویند ازسر بازیچه حرفي کزان پندي نگیرد صاحب حوش
وگرصد باب حکمت پیش نادان بخوانند آیدش بازیچه درگوش

until this night, when the ſtar of auſpiciouſneſs and good fortune guided me to this houſe, where by the means of this ſinger, I had made a vow never again to approach ſinging or convivial parties. A pleaſant voice from a ſweet palate mouth and lips, whether tempered with muſical art or not, captivates the heart, but the muſical modes of Uſhâk, Sifuhân and Hejaz, from the windpipe of a contemptible minſtrel, are diſguſting.

TALE XXI.

They aſked Lokman from whom he had learnt urbanity, he replied, "from thoſe of rude manners; for whatſoever I ſaw in them that was diſagreeable, I avoided doing the ſame. Not a word can be ſaid, even in the midſt of ſport, from which a wiſe man will not derive inſtruction; but if an hundred chapters of philoſophy are read to an ignorant perſon, it will ſeem to his ears folly and ſport."

حکایت ۲۲

عابدي راحکایت کنند که شبي ده من طعام خوردي وتاسحر
ختمي درنماز کردي صاحبدلي بشنيد وگفت اگرنيم ناني
بخوردي وبخفتي بسيار فاضلترازان بودي

قطعه

اندرون ازطعام خالي دار تا درو نور معرفت بيني
تهي از حکمتي بعلّت آن که پُري ازطعام تابيني

حکایت ۲۳

بخشايشي الهي گم شده را در مناهي چراغ توفيق فراراه
داشت تا بحلقهٔ اهل تحقيق درآمد وبيمن صحبت درويشان
وصدق نفس ايشان ذمايم اخلاقش بحمايد مبدّل گشت ودست
را از حوا وهوس کُوتاه کرد وزبان طاعنان درحق او درازکه
همچنان برقاعدهٔ اوّلست وزهد وصلاحش نامعوّل

TALE XXII.

They tell a ſtory of a certain religious man, who in one night would eat ten pounds of food, and who before the morning would have completely finiſhed the Koran in his devotions. A holy man hearing this ſaid, "if he had eaten half a loaf and ſlept, it would have been much more meritorious." Keep your belly unincumbered with food, in order that you may be able to diſcern the light of divine knowledge. You are void of wiſdom, becauſe you are crammed up to your noſe with food.

TALE XXIII.

To one who through wickedneſs had forfeited the divine favor, the lamp of grace ſhone on his path, whereby he entered into the circle of the religious; and, by the bleſſing of their ſociety and righteousneſs, his depravities were exchanged for virtuous deeds, and he ceaſed to entertain any ſenſual inclinations: nevertheleſs the tongue of calumny was ſtill exerciſed on his character; his former manners being remembered, and no credit given to his piety and virtues.

بیت

بعذر توبه توان رستن از عذاب خدای
ولیک می نتوان از زبان مردم رست

طاقت جور زبانها نیاورد و شکایت پیش پیر طریقت برد شیخ
بگریست و گفت شکر این نعمت چه گونه گذاری که بهتر ازانی
که پندارندت

قطعه

چند گوئی که بداندیش وحسود عیب جویان من مسکینند
گر بخون ریختنت برخیزند وربد خواستنت بنشینند
نیک باشی و بدت گویند خلق به که بد باشی و نیکت بینند
ولیکن مرا ببین که حسن ظن همکنان در حق من بکمالست و من در
عین نقصان

بیت

گرانها که می گفتمی کرد می نکو سیرت و پارسا مرد می

By means of repentance you may be delivered from the wrath of God, but you cannot escape from the tongues of men. Unable to support the violence of reproachful tongues, he lamented his situation to his superior. The Shaikh wept, and said, "how can you be sufficiently grateful for this blessing, that you are better than they suppose you to be: how often will you repeat "evil minded and envious men are seeking out my faults, wretch that I am!" If they rise up to shed your blood, or if they sit down wishing you evil; be thou good although mankind speak evil of you, which is better, than being bad, whilst they think you good. But look at me of whose perfection mankind entertain an high opinion, at the same time that I am imperfection itself. If I had performed what they ascribe to me, I should indeed be a man of virtue, and piety.

بيت

اني لبستترمن عين جيراني والله يعلم اسراري و اعلاني

قطعه

دربسته بروي خود زمردم تا عيب نگسترند ما را

335 در بسته چه سود عالم الغيب دانای نهان و آشکارا

حکايت ۲۴

گله کردم پيش يکي از مشايخ که فلان در حق من گواهي داده است

بفساد گفت بصلاحش خجل کن

نظم

340 تو نيکو روش باش تا بد سگال بنقص تو گفتن نيابد مجال

چو آهنگ بربط بود مستقيم کي از دست مطرب خورد گوشمال

حکايت ۲۵

يکي را از مشايخ شام پرسيدند که حقيقت تصوف چيست گفت پيش

ازين طايفه بودند در جهان پراگنده بصورت و بمعني جمع و امروز

345 قومي اند بظاهر جمع و بباطن پريشان

Of a truth I conceal myſelf from the eyes of my neighbours, but God knoweth my ſecret and public actions. I ſhut the door againſt men, that they may not diſcover my faults; what advantage is there in ſhutting the door, as the omniſcient knoweth both what is hidden and what is manifeſt.

TALE XXIV.

I lamented to a venerable Shaikh that ſome one had accuſed me falſely of laſciviousneſs. He replied, " put him to ſhame, by your virtue. Let your conduct be virtuous, when it will not be in the power of the detractor to convict you of evil. When the harp is in tune, how can it ſuffer correction from the hand of the muſician."

TALE XXV.

They aſked one of the Shaikhs of Damaſcus what was the condition of the Sect of Soofies? He replied " they formerly were, in the world, a ſociety of men apparently in diſtreſs, but in reality contented; but now they are a tribe in appearance ſatisfied, but inwardly diſcontented.

قطعه

چوهر ساعت از تو بجائي رود دل بتنهائي اندر صفائي نه بيني
گر ت مال و جاهست و زرع و تجارت چو دل با خدا يست خلوت نشيني

حکايت ٢٦

يادم دارم که شبي در کاروانی همه شب رفته بوديم و سحر در کنار بيشه
خفته شوريده که در اين سفر همراه ما بود نعره بزد و راه بيابان گرفت
و يکنفس آرام نيافت چون روز شد گفتيش اين چه حالتست گفت
بلبلان را ديدم که بنالش در آمده بودند از درخت و کبکان از کوه
و غوکان از آب و بهايم از بيشه انديشه کردم که مروت نباشد همه
در تسبيح رفته و من بغفلت خفته

قطعه

خوش مرغي بصبح مي نالید عقل و صبرم ببرد و طاقت و هوش
يکي از دوستان مخلص را مگر آواز من رسيد بگوش

When your heart is continually wandering from one place to another, you will have no satisfaction in ſolitude. Though you poſſeſs riches, rank, lands, and chattels, if your heart is with God, you are a recluſe."

TALE XXVI.

I recollect that once I had travelled the whole night with the caravan, and in the morning had gone to ſleep by the ſide of a deſert. A diſtracted man, who had accompanied us in the journey, ſet up a cry, took the road of the deſert, and did not enjoy a moment's repoſe. When it was day, I aſked him what was the matter? He replied, "I heard the nightingales on the trees, the partridges in the mountains, the frogs in the water, and the brutes in the deſert, uttering their plantive notes and doleful lamentations; I reflected that it did not become a human being, through neglect of my duty, to be aſleep, whilſt all other creatures were celebrating the praiſes of God." Laſt night towards morning, the lamentations of a bird deprived me of reaſon, patience, power, and ſenſation. When my voice reached the ears of a ſincere friend,

گفت باور نداشتم که ترا بانگ مرغی چنین کند مدهوش
گفتم این شرط آدمیّت نیست مرغ تسبیح خوان و من خاموش

حکایت ۲۷

وقتی در سفر حجاز طایفهٔ جوانان صاحبدل همدم من بودند وهمقدم وقتها زمزمه کردندی و بیتی محققانه بگفتندی وعابدی درسبیل منکر حال درویشان بود بیخبر از درد ایشان تا برسیدیم بنخیل بنی هلال کودکی سیاه از حیّ عرب بدر آمد وآوازی برآورد که مرغ از هوا درآوردی اشتر عابد را دیدم که برقص درآمد وعابد را بینداخت وراه بیابان گرفت گفتم ای شیخ در حیوانی اثر کرد وترا اثر نمیکند

نظم

دانی چه گفت مرا آن بلبل سحری
تو خود چه آدمی کز عشق بیخبری

he said, "I could not have believed that the notes of a bird would in such a manner have deprived you of your senses." I replied, "it is not consistent with the laws of human nature, that whilst a bird is reciting the praises of God, I should be silent."

TALE. XXVII.

Once I travelled to Hejaz along with some young men of virtuous disposition, who had been my intimate friends and constant companions. Frequently in their mirth, they recited spiritual verses. There happened to be in the party an Abid who thought unfavourably of the morals of durwaishes, being ignorant of their sufferings. At length we arrived at the grove of palm-trees of Beni Hullal, when a boy of a dark complexion came out of one of the Arab families, and sang in such a strain, as arrested the birds in their flight through the air. I beheld the Abid's camel dancing, and after flinging his rider he took the road of the desert. I said, "O Shaikh those strains delighted the brutes, but made no impression on you: knowest thou what the nightingale of the morning said to me? what kind of a man art thou, who art ignorant of love?

اشتر بشعر عرب درحالتست و طـــرب
گر ذوق نیست ترا کج طبع جانوري

بیت

شترا چو شور و طرب در سـر ست
اگر آدمي را نباشـد خـر ست

بیت

وعنـــد هبوب الناشرات علي الحمی
تمیل غـــصون البان لا الحجر الصلد

مثنوي

بذکرش هرچه بیني در خروشست
دلي داند درین معني که گوشست
نه بُلبُل بر گلش تسـبیح خوانیست
که هـــرخاري بتسبیحش زبانیست

حکایت ۲۸

یکي را از ملوک مدّت عمر سپري شد و قایم مقامي نداشت

The camel is thrown into extacy by the Arabic verſes, for which if thou haſt no reliſh, thou art a croſs-grained brute. When the camel is captivated with extatic phrenzy, that man who can be inſenſible, is an aſs. The wind blowing over the plains cauſes the tender branches of the bân-tree to bend before it, but affects not the hard ſtone. Every thing that you behold is exclaiming the praiſes of God, as is well known unto the understanding heart: not only the nightingale and the roſe buſh, are chanting praiſes to God, but every thorn is a tongue to extol him."

TALE XXVIII.

A certain king, when arrived at the end of his days, having no heir,

وصيّت كرد كه بامداد ان نخستين كسيكه از دروازهٔ شهر درآيد تاج
پادشاهي برسر وي نهيد وتفويض مملكت بدو كنيد اتّفاقًا اوّل
كسيكه از دروازهٔ شهر درآمد گدائي بود كه در همه عمر لقمه لقمه
اندوختي وخرقه برخرقه دوختي ارکان دولت واعيان حضرت
وصيّت ملک را بجاي آوردند ومملک وخزاين بدو ارزاني
داشتند درويش مدّتي مملکت راند تابعضي از امراي دولت
گردن از طاعت او پيچانيدند وملوک ديار از هرطرف بمنازعت
برخواستند وبمقاومت لشکر آراستند في الجمله سپاه ورعيّت
بهم برآمدند وبرخي از بلاد از قبضهٔ تصرف او بدررفت درويش
ازين واقعه خسته خاطر همي بود تايکي از دوستان قديمش
که درحالت درويشي قرين او بود ازسفر بازآمد واورا درچنان مرتبه
ديد وگفت منّت خدايرا عزّوجلّ که بخت بلندت ياوري کرد
واقبال رهبري تاگلت از خار وخارت از پاي برآمد وبدين
پايه رسيدي انّ مع العسر يسرا

directed in his will, that in the morning after his death, the firſt perſon who entered the gate of the city, they ſhould place on his head the crown of royalty, and commit to his charge the government of the kingdom. It happened that the firſt perſon who entered the city gate was a beggar, who all his life had collected ſcraps of victuals, and ſewed patch upon patch. The miniſters of ſtate, and the nobles of the court carried into execution the king's will, beſtowing on him the kingdom and the treaſure. For ſome time the durwaiſh governed the kingdom, until part of the nobility ſwerved their necks from his obedience, and all the ſurrounding monarchs engaging in hoſtile confederacies, attacked him with their armies. In ſhort, the troops and peaſantry were thrown into confuſion, and he loſt the poſſeſſion of ſome territories. The durwaiſh was diſtreſſed at theſe events, when an old friend, who had been his companion in the days of poverty, returned from a journey, and finding him in ſuch an exalted ſtate ſaid, "praiſed be the God of excellence and glory, that your high fortune has aided you, and proſperity been your guide, ſo that a roſe has iſſued from the brier; and the thorn has been extracted from your foot, and you have arrived at this dignity. Of a truth, joy ſucceeds ſorrow,

بيت

شكوفه گاه شكفتست وگاه خوشيده
درخت وقت برهنست وگاه پوشيده

گفت اي برادر تعزيتم كن كه جاي تهنيت نيست انگه كه
تو ديدي غم نانى داشتم و امروز تشويش جهاني

مثنوي

اگر دنيا نباشد درد مندیم وگر باشد بمهرش پاي بندیم
بلائي زين جهان آشوبتر نيست كه رنج خاطرست ارهست ورنيست

قطعه

مطلب گر توانگري خواهي جز قناعت كه دولتيست غني
گر غني زر بدامن افشاند تانظر در ثواب او نكني
گر بزرگان شنيده ام بسيار صبر درويش به كه بذل غني

بيت

اگر بريان كند بهرام گوري نه چون پائي ملخ باشد زموري

حكايت ٢٩

يكي را دوستي بود كه عمل ديوان كردي مدّتي اتّفاق

the bud ſome times bloſſoms, and ſome times withers; the tree is ſometimes naked and ſometimes clothed. He replied, " O brother, condole with me, for this is not a time for congratulation. When you ſaw me laſt, I was only anxious how to obtain bread; but now I have all the cares of the world to encounter. If the times are adverſe, I am in pain, and if they are proſperous, I am captivated with worldly enjoyments. There is no calamity greater than worldly affairs, becauſe they diſtreſs the heart in proſperity as well as in adverſity. If you want riches, ſeek only for contentment, which is ineſtimable wealth. If the rich man ſhould throw money into your lap, conſider not yourſelf obliged to him; for I have often heard it ſaid by pious men, that the patience of the poor is preferable to the liberality of the rich. If Bahram ſhould roaſt an Onager to be diſtributed amongſt the people, it would not be equal to the leg of a locuſt to an ant.

TALE XXIX.

A certain perſon had a friend employed in the office of Dewan, with whom he had not chanced

دیدنش نیفتاد کسي گفت که فلانرا دیر شد که ندیدي گفت من اورا نمیخواهم که بینم قضارا از کسان اوپکي حاضر بود گفت چه خطا کرده است که از دیدن او ملولي گفت خطائي نیست ولي دوست دیواني راوقتي توان دید که معزول باشد

قطعه

در بزرگي و دار و گیر عمل — زاشنایان فراغتي دارند
روز درماندگي و معزولي — در دل پیش دوستان آرند

حکایت ۳۰

ابوهریره هر روز بخدمت مصطفي صلي الله علیه وسلم آمدي گفت یا اباهریره زرني غبّا تزدد حبّا یعني هر روز میا تا محبت زیاده گردد

لطیفه

صاحبدلي را گفتند بدین خوبي که آفتابست نشنیده ایم که کسي اورا دوست گرفته باشد گفت ازبراي آنکه هر روزش میتوانند دید مگر در زمستان که محجوبست و محبوب

to meet for ſome time. Some body ſaid to him, "it is a long time ſince you ſaw ſuch an one." He anſwered, "neither do I wiſh to ſee him." It happened that one of the Dewan's people was preſent, who aſked what fault his friend had been guilty of, that he was not inclined to ſee him. He replied, there is no fault, but the time for ſeeing a dewan is when he is diſmiſſed from his office. In greatneſs and authority of office, they neglect their friends, in the day of adverſity and degradation, they impart to their friends the diſquietude of their hearts.

TALE XXX.

Abu Horiera uſed every day to viſit Muſtefa (Mohammed) upon whom be bleſſing and the peace of God. The prophet ſaid, "O Abu Horiera come not every day, that ſo affection may increaſe." They obſerved to a holy man that notwithſtanding the benefits which we derive from the ſun's bounteouſneſs, we have not heard any one ſpeaking of him with affection. He replied, "that is becauſe he can be ſeen every day, excepting in the winter, when being veiled, he is beloved."

قطعه

بد یدار مردم شدن عیب نیست ولیکن نه چندان که گویند بس
اگر خویشتن را ملامت کُني ملامت نباید شنیدن زکس

حکایت ۳۱

از صحبت یاران دمشقم ملالتي پدید آمده بود سر در بیابان
قدس نهادم و با حیوانات انُس گرفتم تا وقتي که اسیر قید فرنگ
شدم در خندق طرابلس با جهودانم بکار گِل بداشتند تایکي
از رُوَسا حلب که سابقهٔ معرفتي میان ما بود گُذر کرد و مرا
بشناخت و گفت این چه حالتست و چه گونه گُذاري گفتم

قطعه

همي گریختم از مردمان بکُوه و بدشت
که از خداي نبودم بدیگري پرداخت
قیاس کُن که چه حالم بود درین ساعت
که در طویلهٔ نامردمم بباید ساخت

There is no harm in viſiting men, but let it not be ſo often that they may ſay it is enough. If you correct yourſelf, you will not need reprehenſion from another.

TALE XXXI.

Having become weary of the company of my friends at Damaſcus, I retired into the deſert of Jeruſalem, and aſſociated with the brutes, till I was taken priſoner by the Franks, and conſigned to a pit in Tripoly, to dig clay, along with ſome jews. But one of the principal men of Aleppo, with whom I had formerly been intimate, happening to paſs that way, recollected me, aſked me how I came there, and in what manner I ſpent my time? I anſwered, " I fled into the mountains and deſerts to avoid mankind, ſeeing on God alone reliance can be placed; conjecture then what muſt now be my ſituation, forced to aſſociate with wretches worſe than men.

بيت

پاي در زنجير پيش دوستان به که با بيگانگان در بوستان

برحالت من رحم آورد وبده دينار از قيد فرنگم خلاص کرد

وباخود بحلب بُرد دختري داشت در عقد نِکاح من آورد بکابين

صد دينار چون مدتي برآمد دختر بدخوي بود و ستيز روي

ونافرمان زبان درازي کردن گرفت وعيش مرا منغص داشتن

چنانکه گفته اند

مثنوی

زن بد در سراي مرد نکو هم درين عالمست دوزخ او

زينهار از قرين بد زينهار وقنا ربّنا عذاب النار

باري زبان تعنّت دراز کرده همي گفت تو آن نيستي که پدر

من ترا ارقيد فرنگ بده دينار باز خريد گفتم بلي بده دينار

باز خريد وبصد دينار بدست تو گرفتار کرد

To have our feet bound with chains in company with our friends, is preferable to living in a garden with ſtrangers." He then had compaſſion on my condition, redeemed me for ten dinars from the Franks, and took me with him to Aleppo. He had a daughter whom he gave me in marriage, with an hundred dinars for her dower. When ſome time had elapſed, ſhe diſcovered her diſpoſition, which was ill-natured, quarrelſome, obſtinate and abuſive; ſo that ſhe deſtroyed my happineſs, in the manner that has been ſaid. A bad woman in the houſe of a good man, is his hell in this world. Take care how you connect yourſelf with a bad woman; defend us O Lord from this fiery trial. Once ſhe reproached me ſaying, " art thou not he whom my father redeemed from captivity amongſt the Franks for ten dinars?" I anſwered, " yes, he ranſomed me for ten dinars, and put me into your hands for a hundred."

مثنوي

شنيدم گوسفندي را بزرگي رهانيد از دهان و دست گرگي
شبانگه کارد بر حلقش بمالید روان گوسفند از وي بنالید
کدا زچنگال گرگم دربودي چو ديدم عاقبت گرگم تو بودي

حکايت ٣٢

يکي از پادشاهان عابدي را پرسيد که اوقات عزيزت چه گونه ميگذرد گفت همه شب در مناجات و سحر در دعا و حاجات و همه روز در بند اخراجات ملک فرمود تا وجهه کفاف او معين دارند تا بار عيال از دل او برخيزد

مثنوي

اي گرفتار پاي بند عيال در گرآزادگي مبند خيال
غم فرزند و نان و جامه و قوت بازت آرد ز سير در ملکوت
همه روز اتفاق ميسازم که بشب با خداي پردازم
شب چو عقد نماز مي بندم چه خورد بامداد فرزندم

I have heard that a certain great man delivered a ſheep from the teeth and claws of a wolf, and the night following, applied a knife to his throat. The expiring ſheep complained of him ſaying, "you delivered me from the claws of a wolf, but I have ſeen you at length, act the part of the very wolf towards me."

TALE XXXII.

A certain king aſked a religious man how he paſſed his valuable time, he replied, "all night I pray, in the morning I offer up my vows and petitions, and the whole day, is ſpent in regulating my expences." The king commanded that they ſhould provide him a daily ſubſiſtence, to relieve his mind from the cares of his family. O thou who art inthralled with the cares of a family, look not for freedom in any other reſpect, ſorrow for children, bread, raiment, and ſubſiſtence incapacitates you for contemplating the inviſible world. The whole day I am reflecting that at night I ſhall be employed in my devotions, and at night when I begin my prayers, I am thinking how I ſhall be able to provide food for my children next morning.

حکایت ۳۳

یکی از متعبدان شام در بیشه سالها عبادت کردی و برگ
درختان خوردی پادشاه آن طرف بحکم زیارت بنزدیک او
رفت و گفت اگر مصلحت بینی در شهر از برای تو مقامی سازیم
که فراغت عبادت ازین به میسّر شود و دیگران ببرکات انفاس شما
مستفید شوند و براعمال صالح شما اقتدا کنند زاهد این سخن
قبول نکرد ارکان دولت گفتند پاس خاطر ملک را مصلحت آنست
که چند روزی بشهر درآئی و کیفیّت مقام معلوم کنی پس اگر
صفای وقت عزیزان از صحبت اغیار کدورتی پذیرد اختیار باقیست
آورده اند عابد بشهر درآمد بستان سرای خاص ملک را از
برای او پرداختند مقامی دلکشای و روان آسای

مثنوی

گل سرخش چو عارض خوبان سنبلش همچو زلف محبوبان
همچنان از نهیب برد عجوز شیر ناخورده طفل دایه هنوز

TALE XXXIII.

One of the hermits of Damaſcus had paſſed many years in the deſert in devotion, feeding on the leaves of trees. The king of that country, having gone to viſit him, ſaid, "It ſeems adviſable to me that I ſhould prepare a place for you in the city, where you may perform your devotions more conveniently, and others be benefitted by the bleſſing of your company, and take example from your good works." The hermit would not conſent to this propoſal. The miniſters of ſtate ſaid, "It is neceſſary for the ſatisfaction of his majeſty that you ſhould remove into the city for a few days, to make an experiment of the nature of the place, when if you ſhould find your precious time diſturbed by the ſociety of others, the choice will ſtill remain in your power." They have related that the hermit came into the city, and that the king prepared for his reception, a garden belonging to the palace. A delightful ſituation, refreſhing the ſpirits; red roſes vying with the cheeks of a beautiful damſel, hyacinths reſembling the ringlets of a beloved miſtreſs. Altho' in the depth of winter, yet theſe flowers had the freſhneſs of new born babes, who had not taſted the nurſe's milk.

بيت

وافانيين عليها جلنـــار علقت بالشجـــر الاخضـــرنار

ملك د رحال كنيزكي خوب روى پيشش فرستاد

نظم

ازين مهپارهٔ عابـــد فريبي ملايک صورتي طاوس زيبي

كه بعد از ديدنش صورت نه بندد وجود پارســـايان را شكيبي

همچنان د رعقبش غلامي بديع الجمال لطيف الاعتدال

قطعه

هلک الناس جوله عطشـــا وهو ساقي يري ولايسقـــي

ديده از ديدنش نگشتي سير همچنان كز فرات مُستسقي

عابد لقمهٔ لذيذ خورد ن گرفت و كسوت لطيف پوشيد ن واز

فواكهه ومشموم حلاوت و تمتّع يافتن و د رجمال غلام و كنيزك

نظر كرد ن و خرد منـــدان گفته اند زلف خوبان زنجير پاى

عقلست و دام مُرغ زيرک

The branches of the trees were ornamented with ſcarlet flowers, ſuſpended amongſt verdant foliage, ſhining like fire. The king ſent him, immediately a beauteous handmaid, her face fair as the creſcent moon, would faſcinate an anchorite; and her angelic from arrayed in all the peacock's pride and ſplendor, would at the firſt view deprive the moſt rigid moraliſt of the command of his paſſions. She was followed by a youth of rare beauty, and moſt exquiſite ſymmetry of form. He is ſurrounded by mortals parched with thirſt, whilſt he who hath the appearance of a cup bearer beſtoweth not drink. The eyes could not be ſatisfied with the ſight of him, like one afflicted with the dropſy beholding the Euphrates. The hermit began to feaſt on dainties, was arrayed in elegant attire; regaled himſelf with fruits and perfumes, and took delight in the company of the virgin, and her attendant. The ſages have ſaid, " that the ringlets of fair maids, are chains for the feet of reaſon, and a ſnare for the bird of wiſdom.

بيت

در سر کارتو کردم دل و دین با همه دانش
مرغ زیرک بحقیقت منم امروز تو دامي

في الجمله دولت وقت مجموعش بزوال آمد چنان که گفته اند

قطعه

هر که هست از فقیه و پیر و مرید وز زبان آوران پاک نفس
چون بدنیاي دون فرود آمد بعسل در بماند پاي مگس
باري ملک بدیدن او رغبت کرد عابد را دید از هیات نخستین
بگردیده و سرخ و سفید گشته و فربه شده و بر بالش دیبا تکیه
زده و غلام پري پیکر با مروحهٔ طاوسي بالاي سرش ایستاده
برسلامت حالش شاد مأتي کرد و از هر دري سخن گفتند تا
ملک بانجام سخن گفت من این دو طایفه را در جهان دوست
میدارم علما و زهاد را و وزیري فیلسوف جهان دیده حاضر بود

In your ſervice, I have loſt my heart, my religion, and my reaſon. In truth, I am now the bird of wiſdom, and you are the ſnare." To be brief, his ſtate of enjoyment began to decline, in the manner as has been ſaid, "whenever a lawyer, a teacher, a diſciple, or an orator poſſeſſed of pure ſpirit, deſcends to mean worldly concernments, he will find himſelf enthralled, like flies with their feet in honey." Once the king having an inclination to ſee him, found the holy man much altered in his appearance, having become plump, with a clear and roſy complexion. He was reclining on a pillow of damaſk ſilk, and the fairy formed boy ſtood behind him with a fan made of peacock's feathers. The king rejoiced at his happy condition, and they talked on various ſubjects, until the king concluded the converſation by ſaying, "I have an affection for two deſcriptions of men in the world, the learned, and the recluſe." A vizier, a man of wiſdom and experience, being preſent,

گفت اي ملک شرط دوستي آنست که باهر دو طايفه نيکوئي
کني علمارا زر بده تا ديگر بخوانند وزهادرا چيزي مده تازاهد بمانند

بيت

نه زاهد را درم بايد نه دينار چوبستند زاهدي ديگر بدست آر

قطعه

آنراکه سيرت خوش وسريشت باخداي
بي نان وقف ولقمهٔ دريوزه زاهدست
انگشت خوبروي وبناگوش دلفريب
بي گوشوار وخاتم فيروزه شاهدست

قطعه

درويش نيک سيرت فرخنده راي را
نان رباط ولقمهٔ دريوزه گو مباش

said, "O king, the law of benevolence requires that you ſhould do good to both of them! give money to the learned, that others may be induced to ſtudy, but give nothing to recluſes, in order that they may continue ſuch. Durwaiſhes require not direms and dinars; when they receive money, look out for other Durwaiſhes. Whoſoever poſſeſſeth a virtuous diſpoſition, and has his mind devoted to God, is a religious man, without feeding on conſecrated bread, or begging for broken victuals. The finger of a beautiful woman, and the tip of her ear are handſome, without an ear jewel or a turquoiſe ring. He is a durwaiſh, who is virtuous and wiſe, altho' he taſteth not holy bread, nor the fragments of beggary.

خباتون خوب صورت و پاکیزه روی را
نقش و نگار و خاتم فیروزه کو مباش

بیت

530 تا مرا هست و دیگرم باید گر نخوانند زاهدم شاید

حکایت ۳۴

مطابق این سخن پادشاهی را مهمّی پیش آمد گفت اگر انجام این حالت بر مراد من باشد چندین درم زاهدان را بدهم چون حاجتش برآمد وفای نذرش بموجب شرط لازم آمد 535 یکی را از بندگان خاص کیسه درم داد که بزاهدان تفرقه کند گویند غلام عاقل وهشیار بود همه روز بگردید و شبانگه بازآمد و درمها را بوسه داد و پیش ملک نهاد و گفت زاهدان را نیافتم گفت این چه حکایتست انچه من دانم درین شهر چهارصد زاهدند گفت ای خداوند جهان آن که زاهدست

The lady endowed with an elegant form and a beautiful face is charming without paint or jewels. Whilſt I have any thing of my own, and covet the goods of others, if you do not call me a religious man, perhaps you will not be miſtaken.

TALE XXXIV.

The following ſtory will exemplify what has been ſaid above. A king, having ſome weighty affairs in agitation, made a vow, that in caſe of ſucceſs he would diſtribute a certain ſum of money amongſt men dedicated to religion. When, on his wiſh being accompliſhed, it was neceſſary to perform the conditions of his vow, he gave a purſe of direms to one of his favorite ſervants, to diſtribute amongſt the Zâhids. It was ſaid that the youth was wiſe and prudent. The whole day he wandered about, and at night, when he returned, he kiſſed the money, and laid it before the king, ſaying, that he had not found any Zâhids. The king replied, "what a ſtory is this, ſince I myſelf know our hundred Zâhids in this city." He replied? "O lord of the world! thoſe who are Zâhids

نیستاند و آن که میستاند زاهد نیست ملک بخندید و 540
ندیمان را گفت چندانکه مراد حق این طایفه خداپرستان
ارادت ست و اقرار این شوخ دیده را عداوت ست و انکار
وحق بجانب اوست

بیت

زاهد که درم گرفت و دینار زاهد ترا زو کسی بدست آر 545

حکایت ۳۵

یکی از علمای راسخ را پرسیدند که چه گوئی درنان وقف گفت اگر
از بهر جمعیّت خاطر و فراغ عبادت می ستانند حلالست و اگر مجموع
از بهر نان نشینند حرام

بیت 550

نان از برای کنج عبادت گرفته اند صاحبدلان نه کنج عبادت برای نان

حکایت ۳۶

درویشی بمقامی رسید که صاحب بقعه کریم النفس بود طایفهٔ

will not accept of money, and they who take it are not Zâhids." The king laughed, and ſaid to his courtiers, ſo much as I want to favor this body of men, the worſhippers of God, this ſaucy fellow thwarts my inclination, and he has juſtice on his ſide. If a Zâhid accepts direms and dinars, you muſt ſeek ſomewhere elſe for a religious man."

TALE XXXV.

They aſked a certain wiſe man, what his opinion of conſecrated bread? He replied, "if they receive it in order to compoſe their minds, and to promote their devotions, it is lawful; but if they want nothing but bread, it is illegal. Men of piety receive bread to enjoy religious retirement, but enter not into the cell of devotion for the ſake of obtaining bread."

TALE XXXVI.

A Durwaiſh came to a place where the maſter of the houſe was of a hoſpitable diſpoſition. The company

فضل وبلاغت ذر صحبت او هر یکي بذله ولطیفه چنان که رسم ظریفان
باشد همي گفتند درویش راه بیابان قطع کرده بود و مانده شده
و چیزي نخورده یکي ازان میان بطریق انبساط گفت ترا هم چیزي
بباید گفت درویش گفت که مرا چون دیگران فضل و بلاغت نیست
و چیزي نخوانده ام بیک بیت از من قناعت کنید همگنان برغبت
گفتند بگوي گفت

بیت

من گرسنه در برابرم سفرهٔ نان همچون عزیم بر در حمّام زنان
همه پسندیدند و سفره پیش آوردند صاحب دعوت گفت اي یار
زماني توقف کن که پرستارانم کوفته بریان میسازند درویش سر برآورده

بیت

کوفته در سفرهٔ من گو مباش کوفته را نان تهي کوفته است

consisted of persons of understanding and eloquence, who separately delivered a joke or pleasantry in a manner becoming men of wit. The Durwaish, having travelled over the desert, was fatigued, and had not eaten any thing. One of the company observed to him, merrily, that he also must say something. The Durwaish replied, that he did not possess wit and eloquence like the rest, and neither being learned, he hoped they would be satisfied with his reciting a single distich. They one and all eagerly desired him to speak, when he said, "I am a hungry man, in whom a table covered with food excites strong appetite, like a youth at the door of the female bath." They all applauded and ordered the table to be laid for him. The host said, "O my friend stop a little, as my servants are preparing some minced meat." The Durwaish raised up his head and said, "forbid them to put forced meat on my table, for to the hungry plain bread is a savoury dish."

حکایت ۳۷

مریدي گفت پیري را چه کنم که از خلایق بزحمت اندرم از بسیاري
که بزیارتم همي آیند و اوقات عزیز مرا از تردد ایشان تشویش حاصل
می شود گفت هرچه درویشانند ایشـــان را وامي بده وهرچه
توانگرانند از ایشان چیزي بخواه که دیگر گرد تو نگردند

بیت

گر گدا پیشرو لشکر اسلام بود کافر از بیم توقع برود تا در چین

حکایت ۳۸

فقیهي پدر را گفت هیچ از پس سخنان دلاویز متکلمان در من اثر
نمی کند بعلت آن که نمي بینم ایشان را کرداري موافق گفتار

مثنوي

ترک دنیا بمـــردم آمـــوزند خویشتن سیم وغله اندوزند
عالمي را که گفت باشد و بس چون بگوید نگیرد اندر کس
عـــالم آن کس بود که بد نکند نه بگوید بخلق وخود بکند

TALE XXXVII.

A pupil complained to his ſpiritual guide of being much diſturbed by impertinent viſitors, who broke in upon his valuable time, and he aſked how he could get rid of them. The ſuperior replied, " To ſuch of them as are poor, lend money, and from thoſe that are rich aſk ſome thing, when you may depend upon not ſeeing one of them again. If a beggar was the leader of the army of Iſlamiſm, the infidels would flee to China through fear of his importunity.

TALE XXXVIII.

A lawyer ſaid to his father, " thoſe fine ſpeeches of the declaimers make no impreſſion on me, becauſe I do not ſee that their actions correſpond with their precepts. They teach people to forſake the world, whilſt themſelves accumulate property. A wiſe man who preaches without practiſing, will not impreſs others. That perſon is wiſe who abſtaineth from ſin, not he who teacheth good to others whilſt himſelf committeth evil.

بيت

عالم که کامراني و تن پروري کند اوخويشتن گمست کرا رهبري کند

پدر گفت اي پسر بمجرّد اين خيال باطل نشـــايد روی از تربيت

ناصحان برتافتن و راه بطالت گرفتن وعلمارا بضلالتي منسوب کردن

585 و در طلب عالم معصوم از فوايد عـــلم محروم مانـــدن همچو آن

نابينائي که شبي در وحل افتاد و گفت اي مسلمانان چراغي فرا راه

من داريد زني فاجره بشنيد و گفت توکه چراغ نه بيني بچراغ چه

بيني همچنين مجلس وعظ کلبهٔ بزازانست انجا تا نقدي ندهي

بضاعتي نستاني واينجا تا ارادتي نياري سعادتي نبري

قطعه

590

گر نکند عالم بگوش جان بشنو ور نماند بگفتنش کـــردار

باطلست آن که مدعي گويد خفته را خفته کي کند بيدار

مرد بايد که گيرد اندر گوش ور نوشتست پند بر ديوار

The wife man who indulges in fenfual gratifications, being himfelf bewildered, how can he guide others?" The father replied, " O my fon! you ought not, merely from this vain opinion, to reject the doctrines of the preacher, thus purfuing the paths of vanity, by imputing errors to the learned, and whilft you are fearching for an immaculate teacher are deprived of the benefits of learning: like the blind man, who one night falling into the mud, cried out, O Muflems bring a lamp to fhew me the way. An impudent woman who heard him faid, you cannot fee a lamp, what then can it fhew you? Moreover, the fociety of the preacher refembles the fhop of a trader, where until you pay money, you cannot carry away the goods; and here unlefs you come with good inclination, you will not derive any benefit. Liften to the difcourfe of the learned man with the utmoft attention, although his actions may not correfpond with his doctrine. It is a futile objection of gain-fayers, that how can he who is afleep awaken others?" It behoveth a man to receive inftruction, although the advice be written on a wall.

حکایت ۳۹

صاحبدلي بمدرسه آمد زخانقاه
بشکست عهد صحبت اهل طریق را
گفتم میان عالم و عابد چه فرق بود
تا اختیار کردي ازان این فریق را
گفت آن گلیم خویش بدر میبرد زموج
وین سعي میکند که بگیرد غریق را

حکایت ۴۰

یکي برسر راهي مست خفته بود وزمام اختیار از دست رفته
عابدي برسر او گذر کرد و در حالت مستقبح او نظر کرد
جوان سر برآورد و گفت واذا مرّوا باللغو مرّوا کراما

نظم

اذا رایت اثیما کن ساترا وحلیما
یا من تقبح لغوي لم لا تمرّ کریما

TALE XXXIX.

A certain holy man having quitted a monaſtery, and the ſociety of religious men, became a member of a college. I aſked what was the difference between being a learned, or a religious man, that could induce him to change his ſociety. He replied, "the devotee ſaves his own blanket out of the waves; and the learned man endeavours to reſcue others from drowning."

TALE XL.

A drunken man was ſleeping on the high-way, overcome by the power of intoxication: A devotee paſſed by, and beheld his condition with deteſtation. The young man lifted up his head and ſaid, "when you meet an inconſiderate perſon paſs him with kindneſs, and when you ſee a ſinner, conceal his crime and be compaſſionate. O thou who deſpiſeſt my indiſcretion, why doſt thou not rather pity me?

قطعه

متاب اي پارساروي ازگنه‌گار ببخشايندگي دروي نظر کن
اگر من ناجوانمردم بکردار تو برمن چون جوانمردان گذر کن

حکايت ۴۱

طايفهٔ رندان بانکارد رويشي بدرآمدند و سخنان ناسزا گفتند و برنجانيدند شکايت پيش پيرطريقت برد و گفت چنين حالتي رفت گفت اي فرزند خرقهٔ درويشان جامهٔ رضاست هرکه درين کسوت تحمل نامرادي نکند مدعيست و خرقه بروي حرام

بيت

درياي فراوان نشود تيره بسنگ عارف که برنجد تنک آبست هنوز

قطعه

گر گزندت رسد تحمل کن که بعفو ازگناه پاک شوي
اي برادر چو عاقبت خاکست خاک شو پيش ازان که خاک شوي

"O holy man avert not thy face from a ſinner, but regard him with benignity. If my manners are unpoliſhed, nevertheleſs behave yourſelf towards me with civility."

TALE XLI.

A company of diſſolute men came to diſpute with a *Durwaiſh*, and made uſe of improper expreſſions; at which being offended, he went to his ſpiritual guide, and complained of what had happened. He replied "O my ſon, the habit of a Durwaiſh is the garment of reſignation, whoſoever weareth this garb, and cannot ſupport injuries, is an enemy to the profeſſion, and is not entitled to the dreſs. A great river is not made turbid by a ſtone, the religious man who is hurt at injuries, is as yet but ſhallow water. If any misfortune befalleth you, bear with it; that by forgiving others you may yourſelf obtain pardon. O my brother, ſeeing that we are at laſt to return to earth, let us humble ourſelves in aſhes before we are changed into duſt."

حکایت ۴۲

این حکایت شنو که در بغداد رایت و پرده را خلاف افتاد
رایت از گرد راه و رنج رکاب گفت با پرده از طریق عتاب
من و تو هم دو خواجه تاشانیم بندهٔ بارگاه سلطانیم
من ز خدمت دمی نیاسودم گاه و بیگاه در سفر بودم
تو نه رنج آزموده نه حصار نه بیابان و باد گرد و غبار
قدم من بسعی پیشترست پس چرا عزّت تو بیشترست
تو بر بندگان مهروئی باکنیزان یاسمن بوئی
من فتاده بدست شاگردان بسفر پای بند و سرگردان
گفت من سر بر آستان دارم نه چو تو سر بر آسمان دارم
هرکه بیهوده گردن افرازد خویشتن را بگردن اندازد

حکایت ۴۳

یکی از صاحبدلان زور آزمائی را دید که بهم برآمده و
درخشم شده و کف بر دهان آورده گفت این را چه حالتست

TALE XLII

Attend to the following ſtory. In the city of Bughdâd there happened a contention between the flag and the curtain. The flag, diſguſted with the duſt of the road, and the fatigue of marching, ſaid to the curtain in diſpleaſure, "you and myſelf are ſchool-fellows, both ſervants of the Sultan's court. I never enjoy a moment's relaxation from buſineſs, being obliged to travel at all ſeaſons; you have not experienced the fatigue of marching, the danger of ſtorming the fortreſs, the perils of the deſert, nor the inconveniences of whirlwinds and duſt: my foot is more forward in enterprize, why then is thy dignity greater than mine? you paſs your time amongſt youths, beautiful as the moon, and with virgins odoriferous as Jaſmin. I am carried in the hands of menial ſervants; and travel with my feet in bands, and my head agitated by the wind." The curtain replied, "my head is placed on the threſhold, and not like yours raiſed up to the ſky; whoſoever through folly exalts his neck, precipitates himſelf into diſtreſs."

TALE XLIII.

A holy man ſaw a wreſtler diſtracted and foaming at the mouth with rage: he enquired the cauſe,

635 کسي گفت فلان دشنام داده است گفت این فرومایه هزار
من سنگ برمیدارد و طاقت سخني نمي آرد

قطعه

لاف سر پنجگي و دعوي مردي بگذار
عاجز نفس فرومایه چه مردي چه زني
گرت از دست برآید دهني شیرین کن
مردي آن نیست که مشتي بزني بر دهني

قطعه

گر خود بر درد پیشاني پیل
نه مرد ست آن که در روي مرد مي نیست
بني آدم سرشت از خاک دارد
گر خاکي نباشد آدمي نیست

حکایت ۴۴

بزرگي را پرسیدند از سیرت اخوان صفا گفت کهینه آن که مرا دخاطر

and was told ſome one had given him abuſe. He ſaid " this paltry fellow, who can lift a ſtone of a thouſand pounds weight, is not able to bear a ſingle word. Reſign your boaſting pretenſions to ſtrength and fortitude, you weak ſpirited wretch; what is the difference between ſuch a man and a woman? ſhew your power by engaging others to ſpeak kindly to you, it is not courage to drive your fiſt againſt another man's mouth. If you are able to tear the front of an elephant, he is no man who hath not humanity. The ſons of Adam are formed of humble earth, if you poſſeſs not humility, neither are you a man."

TALE XLIV.

They interrogated a learned man concerning the character of his brethren the Soofees. He anſwered, " the meaneſt of their excellencies is, that they prefer gratifying the deſire of their

یاران بر مصالح خود مقدم دارد وحکما گفته اند برادر که در بند
خویشست نه برادرست و نه خویشست

بیت

همره اگر شتاب کند همره تو نیست
دل در کسی مبند که دلبستهٔ تو نیست

بیت

چون نبود خویش را دیانت وتقوی قطع رحم بهتر از مودت قربی
یاد دارم که مدعی در ین بیت بر قول اعتراض کرد وگفت حق جل
وعلا در کتاب مجید از قطع رحم نهی کرده است و بمودّت
ذوی القربی فرموده وانچه تو گفتی مناقض آنست گفتم غلط کردی
موافق قرانست قال الله تعالی وان جاهداک علی ان تشرک بی ما
ماليس لک به علم فلا تطعهما

بیت

هزار خویش که بیگانه از خدا باشد
فدای یک تن بیگانه کاشنا باشد

friends to attending to their own affairs; and the ſages have ſaid, "The brother who is intent upon his own affairs, is neither brother nor relation: your fellow traveller, if he walks faſter than yourſelf, is not your companion: place not your affections on any one who is not attached to you. If there be not religion and piety amongſt relatives, it is beſt to break off connections with our kindred." I recollect that an adverſary objected to the ſentiment in the above diſtich, and ſaid, that in the Koran the moſt high God has forbidden that we ſhould break off connection with relatives, and has commanded us to prefer friendſhip with relations to that of others; and that what, I had ſaid above was contrary to this precept. I replied, "you are miſtaken, it agrees with the Koran. God ſaid if your parents inſiſt that you ſhould join as partners with me, thoſe things of which you are ignorant, then do not obey them. A thouſand relations who are ignorant of God, ought to be ſacrifices for one ſtranger who acknowledges him."

حکایت ۴۵ منظومه

665 پیرمردي لطیف در بغداد دخترش را بکفش دوزي داد
مرد ک سنگدل چنان بگزید لب دختر که خون ازو بچکید
بامدادان پدر چنان دیدش پیش داماد رفت و پرسیدش
کاي فرومایه این چه دندانست چند خائي لبش نه انبانست
بمزاحت نگفتم این گفتار هزل بگذار و جد ازو بردار
670 خوي بد در طبیعتي که نشست نرود جز بروز مرگ از دست

حکایت ۴۶

فقیهي دختري داشت بغایت زشت روي و بجاي زنان رسیده باوجود جهاز و نعمت کسی بنکاحت او رغبت نمي نمود

بیت

675 زشت باشد دیبق و دیبا که بود بر عروس نازیبا

في الجمله بحکم ضرورت باضریري عقد نکاحش بستند آورده اند که دران تاریخ حکیمي از سرندیپ برسید که دیده نابینایان روشن

TALE XLV.

A merry fellow of Bughdad married his daughter to a ſhoe-maker. The little man having a flinty heart, bit the girl's lips in ſuch a manner, that they trickled with blood. In the morning, her father, beholding her in ſuch plight, went to his ſon-in-law, and ſaid to him, "O you worthleſs fellow! what kind of teeth have you got, thus to chew her lips as if they were made of leather? I am not ſpeaking in jeſt, leave off your jokes, and have your legal enjoyment. When bad manners become habitual, they can not be got rid of until death."

TALE XLVI.

A certain lawyer had a very ugly daughter who was marriageable, but although he offered a conſiderable dower and other valuables, no one was inclined to wed her. Brocade and damaſk will appear diſguſtful on a bride who is ugly. In ſhort, through neceſſity, he married her to a blind man. It is ſaid that in the ſame year there arrived from Ceylon a phyſician who could reſtore ſight to the blind.

گردي فقيهه را گفتند چرا دامادت را علاج نكني گفت ترسم كه بينا
شود و دخترم را طلاق دهد

مصرع

شوي زن زشت روي نابينا به

حكايت ۴۷

پادشاهي بچشم حقارت در طايفهٔ درويشان نظر كردي يكي از ايشان
بفراست دريافت و گفت اي ملك ما درين دنيا بجيش از تو كمتريم
و بعيش از تو خوشتر و بمرگ برابر و بقيامت بهتر

مثنوي

اگر كشور كشائي كامرانست
وگر درويش حاجتمند نانست
دران ساعت كه خواهد اين و آن مرد
نخواهد از جهان بيش از كفن برد

They aſked the father why he would not have his ſon-in-law cured. He ſaid, "becauſe he was afraid that if he ſhould recover his ſight, he would divorce his wife. It is beſt that the huſband of an ugly woman ſhould be blind."

TALE XLVII.

A certain king regarded with contempt the ſociety of Dúrwaiſhes, which one of them having the penetration to diſcover ſaid, "O king! in this world you have the advantage of us in external grandeur, but with regard to the comforts of life we are your ſuperiors: At the time of death, we ſhall be your equals; and at the reſurrection our ſtate will be preferable to yours." Although the conqueror of kingdoms enjoyeth abſolute ſway, at the ſame time that the Durwaiſh may be in want of bread, yet in that hour when both ſhall die, they will carry nothing with them but their winding ſheets.

چو رخت از مهلکت بر بست خواهي
گدائي خوشتر ست از پادشاهي

ظاهر درویش جامه ژنده است و موي سترده و حقیقت آن دل زنده است و نفس مرده

قطعه 695

نه آن که بر درد عوي نشیند از خلقي
وگر خلاف کنندش بجنگ برخیزد
اگر زکوه فرو غلطد آسیا سنگي
نه عارفست که از راه سنگ برخیزد

طریق درویشان ذکرست و شکر و خدمت و طاعت و ایثار و قناعت و توحید و توکل و تسلیم و تحمّل هر که بدین صفتها موصوفست بحقیقت درویشست اگرچه در قباست امّا هرزه گوي بي نماز و هوا پرست هوس باز که روزها بشب آرد در بند شهوت و شبها بروز کند در خواب غفلت بخورد هرچه

When you wiſh to make up your burdens for quitting this world, the ſtate of the beggar will be preferable to that of the monarch. The Durwaiſh exhibits a patched garment and ſhaved hair, but in truth his heart is alive and his paſſions ſubdued. He is not a perſon that will advance his pretenſions among mankind, and if men oppoſe his inclination, he will not engage in ſtrife. If a millſtone ſhould roll down from a mountain, he has but little faith who gets out of the way of it. The Durwaiſhe's courſe of duty conſiſts in invoking and praiſing God, in obeying and worſhipping him, in giving alms, in being content, in believing the unity of the deity, and in reliance on God, with patient reſignation to his will. Whoſoever is endowed with theſe qualities is a Durwaiſh indeed, although he be arrayed in a robe; and on the contrary, an idle prater, who neglects his prayers, and a ſlave to his paſſion, who turns day into night in ſenſual gratifications, and night into day in drowſy indolence, eating any thing that

درمیان آید و بگوید هرچه بزبان آید رندست اگرچه 705
درعباست

قطعه

اي درونت برهنه از تقوي وز برون جامهٔ ریا داري
پردهٔ هفت رنگ در بگذار توکه درخانه بوریا داري

حکایت ۴۸ 710

دیدم گل تازه چند دسته برگنبدي از گیاه بسته
گفتم چه بود گیاه ناچیز تا درصف گل نشیند او نیز
بگریست گیاه گفت خاموش صحبت نکند کرم فراموش
گرنیست جمال ورنگ وبویم آخر نه گیاه باغ اویم
من بندهٔ حضرتِ کریم پروردهٔ نعمت قدیم 715
گربي هنرم وگر هنرمند لطفست امیدم از خداوند
باآن که بضاعتي ندارم سرمایهٔ طاعتي ندارم

falls in his way, and saying whatever comes uppermoſt, ſuch an one is a profligate, altho' he wears nothing but a blanket. O thou whoſe inward parts are void of piety, and whoſe outſide beareth the garb of hypocriſy; hang not a gorgeous curtain before the door of a houſe conſtructed of reeds.

TALE XLVIII

I ſaw ſome noſegays of freſh roſes tied to a dome with ſome graſs. I ſaid, "what is this worthleſs graſs that it ſhould thus be in the company of roſes?" The graſs wept and ſaid, "be ſilent, the benevolent forget not their aſſociates; altho' I have neither beauty, nor colour, nor odour, ſtill am I not the graſs of God's garden? I am the ſervant of the munificent God, nouriſhed from of old by his bounty; whether I poſſeſs any virtue or not, yet I look for the mercy of God. Although I have not any worth, neither poſſeſs the means of ſhewing my obedience;

او چارهٔ گار بنده داند چون هیچ وسیلتش نمـــانده
رسمست که مالکان تحـــریر آزاد کنند بندهٔ پیـــر
ای بار خدای گیتی آرای بر بندهٔ پیـــرخود ببخشای
سعدی ره کعبهٔ رضا گیر ای مرد خدا ره خدا گیـــر
بد بخت کسی که سر بتابد زین درگه در دگر نیابد

حکایت ۴۹

حکیمی را پرسیدند از شجاعت وسخاوت کدام بهترست گفت آنرا که سخاوت هست بشجاعت حاجت نیست

بیت

نوشتست بـــر گور بهرام گور که دست کرم به زبازوی زور

قطعه

نماند حاتم طائی و لیک تا بابد بماند نام بلندش به نیکوئی مشهور
زکوة مال بدر کن که فضلهٔ رزرا چو باغبان ببرد بیشتر دهد انگور

he is able to ſave his ſervant, although deſtitute of all other ſupport. It is the cuſtom that maſters ſhould liberate their old ſlaves. O God who haſt ornamented this world with thy creatures, beſtow liberty on this thine old ſervant. O Sâdy purſue the road to the temple of reſignation. O man of God walk in the path of righteouſneſs. Unfortunate is that perſon, who turns his head from this gate, ſince he will not be able to find another.

TALE. XLIX.

They aſked a wiſe man which was preferable, fortitude or liberality? he replied, "he who poſſeſſeth liberality hath no need of fortitude. It is inſcribed on the tomb of Bahram-Goar, that a liberal hand is preferable to a ſtrong arm." Hatim Tai no longer exiſts, but his exalted name will remain famous for virtue to eternity. Diſtribute the tithes of your wealth in alms, for when the huſbandman lopps off the exuberant branches from the vine, it produces an increaſe of grapes.

باب سیویم در فضیلت قناعت

حکایت ۱

خواهند ۰ مغربي در صف بزازان حلب میگفت اي خداوندان نعمت اگر شما را انصاف بودي وما را قناعت رسم سوال از جهان برخاستي

قطعه

اي قناعت توانگرم گردان که ورائي تو هیچ نعمت نیست
کنج صبر اختیار لقمانست هرکرا صبر نیست حکمت نیست

حکایت ۲

دو امیرزاده ۰ در مصر بودند یکي علم آموخت و دیگري مال اندوخت آن علامه عصر شد و این عزیز مصر گشت پس این توانگر بچشم حقارت در فقیه نظر کردي و گفتي من بسلطنت رسیدم وتو همچنان در مسکنت بماندي گفت اي برادر شکر نعمت

CHAPTER III.

Of the excellency of Contentment.

TALE I.

An African mendicant at Aleppo, in the quarter occupied by the dealers in linen cloths, was saying, " O wealthy Sirs, if there had been juſtice amongſt you, and we had poſſeſſed contentment, there would have been an end of beggary in this world." O contentment, make me rich, for without thee, there is no wealth. Lôkmân made choice of patience in retirement. Whoſoever hath not patience, neither doth he poſſeſs philoſophy.

TALE II.

In Egypt dwelt two ſons of a nobleman, one of whom acquired learning, and the other gained wealth; the former became the moſt learned man of his time; and the other Prince of Egypt. Afterwards the rich man looked with contempt on his learned brother and ſaid, " I have arrived at monarchy, and you have continued in the ſame ſtate of poverty." He replied, " O brother it behoveth me to be the more thankful

باريتعالي برمنست كه ميراث پيغمبران يافتم يعني علم وتو
ميراث فرعون وهامان يعني ملك مصر

مثنوي

من آن مورم كه در پايم بمالند نه زنبورم كه از نيشم بنالند
كجا خود شكر اين نعمت گذارم كه زور مردم آزاري ندارم

حكايت ٣

درويشي راشنيدم كه در آتش فاقه ميسوخت وخرقه برخرقه
ميدوخت وتسلي خاطر خود بدين بيت ميكرد

بيت

بنان خشك قناعت كنيم وجامهٔ دلق
كه بار محنت خود به كه بار منت خلق

كسي گفتش چه نشيني كه فلان در اين شهر طبع كريم دارد
وكرم عميم ميان بخدمت آزادگان بسته وبر دردلها نشسته

to the divine Creator, ſince I have found the inheritance of the prophets, that is wiſdom; and you have got the portion of Pharaoh, and Haman, or the kingdom of Egypt. I am the ant, which men tread under their feet, and not the waſp, or whoſe ſting they complain. How ſhall I expreſs my grateful ſenſe of ſuch bleſſing, that I am not poſſeſſed of the means of oppreſſing mankind?"

TALE III.

I heard of a durwaiſh who was ſuffering great diſtreſs from poverty, and ſhewing patch upon patch, but who comforted himſelf with the following verſe, "I am contented with ſtale bread, and a coarſe woollen frock, ſince it is better to bear the weight of one's own neceſſities than to ſuffer the load of obligation from mankind." Somebody ſaid to him, "Why do you ſit quiet, whilſt ſuch an one in this city has a liberal mind, and poſſeſſes univerſal benevolence, being ever willing to aſſiſt the pious, and always ready to comfort every heart?

اگر بر صورت حال تو مُطّلع گردد پاسخاطر عزیزان مِنّت دارد
گفت خاموش که درنیستي مُردن به که حاجت پیش کسي بُردن که گفته اند

قطعه

هم رقعه دوختن به و الزام کنج صبر کز بهر جامه رقعه برخواجگان نوشت
حقاکه باعقوبت دوزخ برابرست رفتن بپای مردي همسایه دربهشت

حکایت ۴

یکي ازملوک عجم طبیبي حاذق بخدمت مصطفی علیه السلام فرستاد سالي چند دردیار عرب بود کسي بتجربتي پیش او نیامد ومُعالجتي ازوی درنخواست روزي پیش سیّد الانبیا علیه السلام آمد وگله کرد که مرابراي معالجت اصحاب فرستاده اند ودراین مُدّت هیچ کس بمن التفات نکرد تاخدمتي که براین بنده مُعیّن است بجاي آرم رسول علیه السلام فرمود که این طایفه را طریقست که تااشتها غالب نشود چیزي نخورند وهنوزکه اشتها باقي باشد

If he were apprized of your condition, he would conſider it an obligation to ſatisfy your wants." He replied, "Be ſilent, for it is better to die of want than to expoſe our neceſſities to any one; for they have ſaid, that to ſew patch upon patch, and be patient, is preferable to writing a petition to a great man for clothing." Of a truth it is equal to the torments of hell, to enter into Paradiſe by the help of one's neighbour.

TALE IV.

One of the kings of Perſia ſent a ſkilful phyſician to Mûſtufâ, upon whom be peace. He had been ſome years in Arabia without any one having come to make trial of his ſkill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained ſaying, "They ſent me to diſpenſe medicines to your companions, but to this day, no one hath taken notice of me, that I might have an opportunity of performing the ſervice to which I had been appointed." Mohammed replied, "it is a rule with theſe people never to eat until they are hard preſſed by hunger; and to leave off eating, whilſt they have a good appetite."

دست از طعام باز دارند حکیم گفت اینست موجب تندرستی پس
زمین خدمت ببوسید و برفت

مثنوي

سخن انگه کند حکیم آغاز یا سر انگشت سوي لقمه دراز
که زنا گفتنش خلل زاید یا زنا خوردنش بجان آید
لاجرم حکمتش بود گفتار خوردنش تندرستي آرد بار

حکایت ٥

یکي توبه بسیار کردي و باز بشکستي تایکي از مشایخ بدو گفت
چنین میدانم که بسیار خوردن عادت داري و قید نفس از موي
باریکتر ست یعني توبه و نفس را چنین که تو میپروري زنجیر بگسلاند
و آید روزي که ترا بدرد

بیت

یکي بچهٔ گرگ مي پروریده چو پرورده شد خواجه را بدرید

The phyſician ſaid, "this is the way to enjoy health." He then made his obeiſance and departed. The phyſician begins to ſpeak when evil would reſult from his ſilence; either when there is eating to exceſs, or when death might enſue from too much abſtinence. Then doubtleſs his ſpeech is wiſdom, and ſuch a meal will be productive of health.

TALE V.

A certain man having made many vows, which he broke, a venerable perſonage ſaid to him, "I know that you make it a practice to eat a great deal; and that your inclination to reſtrain your appetite is weaker than a hair, whilſt your appetite in the manner you indulge it, would break a chain: but a day may come when this intemperance may deſtroy you. Somebody nouriſhed a wolf's whelp, which when full grown, tore his maſter to pieces.

حکایت ۶

در سیرت اردشیر بابکان آمده است که حکیم عرب را پرسید که روزی
چه مایه طعام باید خورد گفت صد درهم سنگ کفایت میکند گفت
این قدر چه قوت دهد حکیم گفت هذا لیقدار یحملک و مازاد
علی ذلک فانت حامله یعنی این قدر ترا بر پای همی دارد
و هرچه بر این زیاده کنی تو حمّال آنی

بیت

خوردن برای زیستن و ذکر کردنست تو معتقد که زیستن از بهر خوردنست

حکایت ۷

دو درویش خراسانی ملازم صحبت یکدگر سیاحت کردندی
یکی ضعیف بود که بهر دو شب افتار کردی و آن دیگر قوی که
روزی سه بار خوردی قضا را بر در شهری بتهمت جاسوسی
گرفتار آمدند و هر دو را بخانه کردند و درش بگل برآوردند
بعد از دو هفته معلوم شد که بی گناهند در بگشادند قوی را

TALE VI.

In the annals of Ardſheer Babûkan, it is recorded, that he aſked an Arabian phyſician, what quantity of food ought to be eaten in the courſe of a day. He anſwered, that the weight of one hundred direms was ſufficient. The king aſked what ſtrength could be derived from ſo ſmall a quantity? The phyſician replied, "This quantity is ſufficient to ſupport you, and whatever more you eat, you muſt carry. We eat to live and praiſe God; you believe that you live to eat.

TALE VII.

Two durwaiſhes of Khoraſan who had entered into ſtrict intimacy, travelled together: one who was infirm would faſt for two days, and the other who was robuſt, uſed to eat three times a day. It happened that they were ſeized at the gate of a city on ſuſpicion of being ſpies, were both confined in the ſame room, and the door cloſed up with mud. After a fortnight it was diſcovered that they were innocent. On opening the door, they found the ſtrong man

دیدند مُرده وضعیف جان بسلامت بُرده دربن عجب بماندند
حکیمی گفت خلاف این عجب بُودی که آن یکی بسیارخوار
بود طاقت بی نوائی نداشت هلاک شد وآن دیگر خویشتن
داربود برعادت خود صبرکرد وبسلامت بماند

قطعه

چوکم خوردن طبیعت شد کسی را چو سختی پیشش آید سهل گیرد
وکرتن پرورست اندر فراخی چو تنگی بیند از سختی بمیرد

حکایت ۸

یکی از حکما پسرش را نهی کرد از بسیار خوردن که سیری
مرد را رنجور دارد گفت ای پدر گرسنگی بکُشد نشنیده که
طریفان گفته اند بسیری مُردن به که گرسنگی بُردن گفت
اندازه نگهدار که قال الله تعالی کُلوا واشربوا ولاتسرفوا

بیت

نه چندان بخور کزدهانت برآید نه چندان که از ضعف جانت برآید

dead, and the infirm one alive. They were aſtoniſhed at the circumſtance, but a philoſopher ſaid, that the contrary would have been more wonderful, for the one who was a great eater, was not able to ſupport abſtinence; and the other, who was weak, having his body in ſubjection, and being uſed to faſting, had happily eſcaped. A perſon who has accuſtomed himſelf to eat ſparingly, when difficulty occurs, bears it eaſily; but if in time of proſperity he has been uſed to pamper himſelf, when he meets with diſtreſs he ſinks under it.

TALE VIII.

A certain wiſe man admoniſhed his ſon againſt eating to exceſs, becauſe repletion occaſions ſickneſs. The ſon anſwered, "O father! hunger killeth; and have you not heard the ſaying of the ſages, that it is better to die of exceſs, than to ſuffer the pangs of hunger?" The father replied, "be moderate, for God hath ſaid, eat ye, and drink, but not to exceſs. Eat not ſo much as to cram yourſelf up to the throat, neither ſo little that you ſhould die of weakneſs.

قطعه

با آن که در وجود طعـــامست حظ نفس
رنج آورد طعـــام که بیش از قـــدر بود
گر شکر خـــوري بتکلف زیان کند
ورنان خشـــک در خوري شکر بود

حکایت ۹

رنجوري را گفتند دلت چه میخواهد گفت انچه دلم هیچ نخواهد

بیت

معده چو پر گشت و شـــکم درد خـــاست
سُـــود ندارد همـــه اسـبـاب راست

حکایت ۱۰

قصّابي را در شـــهر واسط بر صوفیان درمي چند گرد آمده بود هر روز مطالبت کردي و سخنهاي باخشونت گفتي اصحاب از تعنّت او خسته خاطر بودند و جز از تحمل چاره نبود صاحب دلي ازان میان گفت تعلّل بوعده دادن بطعام آسانتر است که قصّاب را بدرم

Although food is the means of ſuſtaining life, yet when taken to excess, it becomes injurious. If you eat conſerve of roſes without inclination it is pernicious; but dry bread after faſting is as delicious as conſerve of roſes."

TALE IX.

They aſked a ſick man, what his heart deſired? he replied "only this, that it may not deſire any thing." When the ſtomach is oppreſſed, and the belly ſuffering pain, there is no benefit in having all other matters in perfection."

TALE X.

A butcher in the city of Waſit, to whom the Soofies had contracted ſome debts, was every day importuning them for payment, and made uſe of very harſh language. The ſociety was much diſtreſſed at his reproaches, but had no remedy beſides patience. A holy man of their fraternity, ſaid, "it is eaſier to ſatisfy the appetite with a promiſe of food, than to put off the butcher with promiſe of payment:

قطعه

ترک احسان خواجه اولیتر کاحتمال جفای بوّابان
بتبهای گوشت مُردن به که تقاضای زشت قصّابان

حکایت ۱۱ 100

جوانمردی را در جنگ تاتار جراحتی هول ناک رسید کسی گفتش فلان بازرگان نوشدارو دارد اگر بخواهی شاید که قدری بدهد و گویند آن بازرگان به بخل معروف بود

بیت

اگر بجای نانش اندر سفره بودی آفتاب 105
تا قیامت روز روشن کس ندیدی در جهان

جوانمرد گفت اگر نوش دارو خواهم دهد یا ندهد و اگر دهد منفعت کند یا نکند بهرحال از و خواستن زهر قاتلست

It is better to relinquish the favor of the great man, than to ſuffer violence from his porter. It is better to die for want or meat, than to endure the importunities of the butcher."

TALE XI.

A certain gallant man was grievouſly wounded in an expedition againſt the Tartars; ſome body ſaid ſuch a merchant has an unguent, of which perhaps he might give you a little were you to aſk it? The merchant was notorious for his parſimony. If the ſun had been on his table inſtead of bread, no one would have ſeen light in the world until the day of judgment. The gallant man replied, " If I aſk for the unguent it is uncertain whether he will give it or not, and if he ſhould give it, the effect is doubtful. On every account to aſk of ſuch a man is a deadly poiſon.

بيت

هرچه از دُونان بمنّت خواستي در تن افزودي و از جان کاستي

وحکيمان گفته اند اگر آب حيات في المثل بآب روی فروشند دانا نخرد که مُردن بعزّت به از زندگاني بذلّت

بيت

اگر حنظل خوري از دست خوشخوي
به از شيريني از دست ترش روي

حکايت ۱۲

يکي از علما خورنده بسيار داشت وکفاف اندک بايکي از بزرگان که حسن ظن بليغ در حق او داشت بگفت روي از توقع وي درهم کشيد وتعرّض سوال از اهل ادب در نظرش ناپسند آمد

قطعه

زبخت روي ترش کرده پيش يار عزيز
مرو که عيش برو نيز تلخ گردانی

That which you obtain by intreaty from mean people, may benefit the body, but it injures the ſoul: and the ſages have ſaid, if the water of immortality, for example, was to be ſold in exchange for reputation, the wiſe man would not purchaſe it; for an honorable death is preferable to a diſgraceful life. If you eat colocynth from the hand of a kind man, it is preferable to a ſweet-meat given by one who has a crabbed countenance."

TALE XII.

A certain learned man, who had a large family to ſupport, with very ſcanty means, repreſented his caſe to a great man, who entertained a favourable opinion of him. He diſapproved of the application, deeming it unworthy of a man of ſpirit. When you are diſſatisfied with your fortune, approach not your deareſt friend, or you will turn his pleaſure into ſorrow.

بحاجتي كه روي تازه روي وخندان رو
فرو نه بندد كار كُشاده پيشاني

آورده‌اند كه اندكي در وظيفهٔ او زيادت كرد وبسياري ارادت كم پس از چند روز چون محبّت معهود برقرار ندید گفت

بيت

بيس المطاعم حين الذّل تكسبها القدر منتصب والقدر مخفوض

بيت

نانم افزود وآب رويم كاست بي نوائي به از مذلّت خواست

حكايت ۱۳

درويشي را ضرورتي پيش آمد كسي گفتش فلان نعمت بي قياس دارد اگر بر حاجت تو واقف گردد همانا در قضاي آن توقّف روا ندارد گفت من او را ندانم گفت منت رهبري كنم دستش بگرفت تا بمنزل آنكس درآورد درويش يكي را ديد لب فروهشته وتُند نشسته سخن نگفت وبازگشت گفتش چه كردی گفت عطاي او بلقاي او بخشيدم

When you expoſe your diſtreſs, preſerve a lively and ſmiling appearance; he never fails in his purſuit, who maintains a joyful countenance. It is ſaid that the great man increaſed his penſion a little, but treated him with leſs reſpect than formerly. After ſome time, perceiving this diminution of affection, he ſaid, "Evil is that food which you obtain in the time of diſtreſs; the kettle is indeed upon the hearth, but your reputation is diminiſhed. He increaſed my bread, and leſſened my honor; it is better to be deſtitute of means, than to ſuffer the diſgrace of ſolicitation."

TALE XIII.

A durwaiſh having a preſſing want, ſome body ſaid to him, "ſuch an one has inconceivable wealth, and were he apprized of your condition, he would not ſuffer any delay to happen in ſupplying you." He anſwered, "I do not know him." The other ſaid, "I will conduct you; and taking hold of his hand ſhewed the way to his houſe. The durwaiſh on beholding one ſitting, who had a hanging lip, and a ſevere countenance, ſaid nothing, but returned. The other aſked what he had done." He replied, "I gave his bounty, in exchange for his viſit."

قطعه

مبر حاجت بنزد یک ترش روي که از خوي بد ش فرسوده گردي
اگر گوئي غم دل با کسي گوي که از رويش بنقد آسوده گردي

حکايت ۱۴

خشک سالي در اسکندريه پديد آمد چنانکه عنان طاقت خلق از دست رفته بود و درهاي آسمان بر زمين بسته و فرياد اهل زمين بآسمان پيوسته

قطعه

نماند جانور از وحش و طير و ماهي و مور
که بر فلک نشد از بينوائي افغانش
عجب که دود دل خلق جمع مي نشود
که ابر کرده و سيلاب ديده بارانش

درچنين سالي مخنثي دوراز دوستان که سخن در وصف

Expoſe not your want to one of a ſour countenance, for you will be diſtreſſed by his ill-nature. If you diſcloſe the ſorrows of your heart to any one, let it be to him whoſe pleaſant countenance will aſſure you prompt payment."

TALE XIV.

There happened one year, ſuch a drought at Alexandria, that men could not ſupport it with patience; the doors of heaven were ſhut againſt the earth, and the lamentations of all creatures reached the ſky. There was neither bird, beaſt, fiſh nor inſect, which had not ſent up its petitions to heaven. It is wonderful that the ſmoke of the aſpirations from the hearts of all creatures, ſhould not have collected in the form of clouds, and their tears been converted into an inundation of rain. In ſuch a year an hermaphrodite (far be ſuch an one from our friends!) as uſing words to deſcribe him,

او ترک ادب خاصه درحضرت بزرگان وبطریق اِهمال از
سر آن درگذشتن هم نشاید که طایفه برعجز گویند حمل
کنند پس بدین دو بیت اِختصار کنیم که اندکي دلیل
بسیاري بود ومُشتي نمونه خرواري

قطعه

تتري گر کشد مُخنّث را تتر برادگر نباید کُشت
چند باشد چو جسر بغداد اش آب درزیر و آدمي برپُشت

چنین شخصي که طرفي از نعمت او شنیدي دران سال نعمت
بیکران داشت تنگدستانرا سیم وزر دادي ومُسافرانرا سفره
نهادي گروهي درویشان ازجور فاقه بجان آمده بودند
آهنگ دعوت او کردند ومشورت بمن آوردند سر ازموافقت
بازدم وگفتم

قطعه

نخورد شیر نیم خورده سگ ور بسختي بمیرد اندر غار

is contrary to good breeding, especially in polite company. But at the same time, it is not proper to pass him over in silence, because some people might impute it to the ignorance of the relator. Therefore I shall abridge my meaning in the following verses. From a little we judge of much, an handful is a sample of an ass-load. If a Tartar should kill that hermaphrodite, no one could require his blood in retaliation. How long will he continue to resemble the bridge at Bughdad, which has water running under, whilst men are passing over it? This person, of whom I have given some description, was at that time possessed of immense wealth; amongst the needy he distributed gold and silver, and provided a table for the entertainment of travellers. A company of durwaishes, perishing with want, were inclined to have accepted his invitation, and came to ask my advice. I dissuaded them from their inclination, and said, "The lion will not eat the dog's leavings, although he should perish with hunger in his den.

تن به بیچارگي وگرسنگي بنه و دست پیش سفله مدار 165

گر فریدون شود بنعمت ومال بي هُنررا بهیچ کس مشمار
پرنیان و نسیج بر تنِ اهل لاجورد و طلاست بر دیوار

حکایت ۱۵

حاتم طائي راگفتند ازخود بزرگتر همت درجهان دیده یا
شنیده گفت روزي چهل شُتر قُربان کرده بودم وبا امراي 170
عرب بکوشه صحرا بیرون رفتم خارکني را دیدم که پُشته خار
فراهم آورده گفتم بمهماني حاتم چرانروي که حلقي برسماط
او گرد آمده اند گفت

بیت

هرکه نان ازعمل خویش خورد منّت حاتم طائي نبرد 175
من اورا بهمت وجوانمردي برتر ازخود دیدم

حکایت ۱۶

موسي پیغمبر علیه السلام درویشي را دید که ازبرهنگي

In the preſent caſe, ſubmit to the pangs and cravings of hunger, and hold not up your hand to implore charity from a mean wretch. If a man deſtitute of virtue ſhould equal Feridoon in wealth, and power, yet account him no body. The variegated ſilk and fine linen on the back of a blockhead, are lapis lazuli and gold on a wall."

TALE XV.

They aſked Hatim Tai, if he had ever ſeen or heard of any perſon in the world more noble minded than himſelf. He replied, " One day, after having ſacrificed forty camels, I went along with an Arab chief to the ſkirt of a deſert, where I ſaw a labourer who had made up a bundle of thorns; whom I aſked why he did not go to the feaſt of Hatim Tai, to whoſe table people were repairing in crowds? he anſwered, whoſoever eateth bread from his own labour, will not ſubmit to be under obligation to Hatim Tai. I conſidered this man as my ſuperior in generoſity and liberality."

TALE XVI.

Moſes the prophet, upon whom be peace, ſaw a durwaiſh, who for want of cloaths,

بریك اندر نهان شده بود گفت یا موسی دعائی بکن تا
خدای تعالی مرا کفاف دهد که از بیطاقتی بجان آمدم
موسی علیه السلام دعا کرد تا حق تعالی اورا دستگاهی
داد پس از چند روزی که از مناجات باز آمد دیدش گرفتار
و خلقی انبوه بر وی گرد آمده گفت این را چه حالتست گفتند
خمر خورده و عربده کرده و یکی را کشته اکنون قصاص میکنند

بیت

گربهٔ مسکین اگر پر داشتی تخم گنجشک از جهان برداشتی

عاجز باشد که دست قدرت یابد برخیزد و دست عاجزان برتابد
موسی علیه السلام بحکمت جهان آفرین اقرار کرد و از تجاسر
خویش استغفار و آیت ولو بسط الله الرزق لعباده لبغوا
في الارض برخواند

بیت

ماذا اخاصك یا مغرور في الخطر حتی هلکت فلیت النمل لم یطر

had hidden himſelf in the ſand: he ſaid, " O Moſes, implore God to beſtow on me a ſubſiſtence, for I am periſhing in diſtreſs." Moſes prayed, and God granted him aſſiſtance. Some days after, whenMoſes was returning from performing his devotions, he ſaw the durwaiſh apprehended, and a crowd of people gathered round him. On inquiring what had happened to him; they replied, " having drank wine, he made a diſturbance and killed a man: now they are going to exact retaliation." If the poor cat had wings, ſhe would not leave a ſparrow's egg in the world; and if a mean wretch ſhould happen to get into power, he would become inſolent, and twiſt the hands of the weak. Moſes acknowledged the wiſdom of the Creator of the univerſe, and aſked pardon for his boldneſs; repeating the following verſe of the Koran, " If God were to open his ſtores of ſubſiſtence for his ſervants, of a truth they would rebel on the earth." O vain man, what haſt thou done to precipitate thyſelf into deſtruction? Would that the ant had not been able to fly!

نظم

سفله چو جاه آمد و سیم و زرش سیلی خواهد بضرورت سرش
این مثل آخر نه حکیمی زدست مور همان به که نباشد پرش

حکمت

پدر را عسل بسیار ست ولیکن پسر گرمی دارست

بیت

آنکس که توانگرت نپیکر داند او مصلحت تو از تو بهتر داند

حکایت ۱۷

اعرابی را دیدم در حلقه جوهریان بصره حکایت همی کرد که وقتی در بیابان راه گم کرده بودم و از زاد راه بامن چیزی نمانده بود و دل برهلاک نهاده بودم که ناگه کیسه یافتم پر از مروارید هرگز آن ذوق و شادی فراموش نکنم که پنداشتم که گندم بریانست و باز آن تلخی و ناامیدی که معلوم کردم که مروارید ست

When a mean wretch obtains promotion and wealth, of a truth he requires a thump on the head. Is not this the adage of a ſage? It were better for the ant not to have wings. Our heavenly father hath honey in abundance, but his ſon is affected with a feveriſh complaint. He who doth not make you rich, knoweth what is good for you, better than you do yourſelf.

TALE. XVII.

I ſaw an Arab ſitting in a circle of Jewellers of Baſrah, and relating as follows, "Once on a time, having miſſed my way in the deſert, and having no proviſions left, I gave myſelf up for loſt: when I happened to find a bag full of pearls, I ſhall never forget the reliſh and delight that I felt on ſuppoſing it to be fried wheat; nor the bitterneſs and deſpair which I ſuffered, on diſcovering that the bag contained pearls.

قطعه

در بیابان خشک وریگ روان تشنه را در دهان چه در چه صدف
مرد بي توشه کاوفتاد از پاي در کمر بند او چه زر چه خزف

حکایت ۱۸

یکي از عرب از غایت تشنگي همي گفت

نظم

یا لیت قبل منیتي یوما افوز بمنیتي
نهر تلاطم رکبتي فاظل املا قربتي

هم چنین در قاع بسیط مسافري کم شده بود و قوّت و قوتش نمانده و درمي چند بر میان داشت بسیار بگردید راه بجائي نبُرد و بسختي هلاک شد طایفه برسیدند درمها پیش رُویش نهاده دیدند و بر خاک نبشته

In the parched defert of quick fands, pearls or fhells, in the mouth of the thirfty traveller, are alike unavailing. When a man deftitute of provifions is fatigued, it is the fame thing to have in his girdle gold or potfherds?"

TALE. XVIII.

An Arab labouring under exceffive thirft exclaimed, "I wifh that for one day before my death, this my defire may be gratified: that a river dafhing its waves againft my knees, I may fill my leather fack with water."

In like manner a traveller who had loft his way in the great defert, had neither ftrength nor provifions remaining; but a few direms in his girdle. He had wandered about a long time without finding the road, and perifhed for want. A company of men arrived, and faw the direms lying before his face, and the following words written on the ground.

قطعه

گر همه زر جعفري دارد مرد بی توشه بر نگیرد گام
در بیابان حقیر سوخته را شلغم پخته به که نقره خام

حکایت ۱۹

هرگز از دور زمان ننالیده بودم وروي از گردش آسمان درهم
نکشیده مگر وقتي که پایم برهنه بود واستطاعت پاي پوشي نداشتم
بجامع کوفه درآمدم دلتنگ یکي را دیدم که پاي نداشت سپاس
وشکر نعمت حق بجاي آوردم وبربي کفشي صبر کردم

قطعه

مرغ بریان بچشم مرد سیر کمتر از برگ تره برخوانست
وآن که را دستگاه وقدرت نیست شلغم پخته مرغ بریانست

حکایت ۲۰

یکي از ملوک با تني چند از خاصان در شکارگاهي بزمستان از

" If the man deſtitute of food were poſſeſſed of pure gold, it would avail him nothing. To a poor wretch in the deſert, parched with the heat of the ſun, a boiled turnip is of more value than virgin ſilver."

TALE XIX.

I never complained of the viciſſitudes of fortune, nor murmured at the ordinances of heaven, excepting once when my feet were bare, and I had not the means of procuring myſelf ſhoes. I entered the great moſque at Cufah with a heavy heart, when I beheld a man who had no feet. I offered up praiſe and thanksgiving to God, for his bounty towards men, and bore with patience the want of ſhoes. A broiled fowl in the eyes of one who has ſatisfied his appetite, is of leſs eſtimation, than a leaf of greens on a diſh, but to him who hath not the means of procuring food, a boiled turnip is equal to a broiled fowl.

TALE XX.

A certain king, attended by ſome of his principal nobility, on a hunting party, in the winter was benighted at a long diſtance from any town. Having diſcovered the cottage of a pea

عبارت دُور افتاد شب در آمد خانه دهقاني دیدند ملک گفت شب
انجا رویم تا زحمت سرما نباشد یکي از وزرا گفت لایق قدر
پادشاهان نباشد التجا بخانه دهقاني رکیک بُردن اینجا خیمه زنیم
وآتش افروزیم دهقانرا خبر شد ما حضري از طعام ترتیب کرد و پیش
سُلطان بُرد و زمین خدمت ببوسید و گفت قدر بلند سلطان بدین
قدر نازل تشدي ولیکن نخواستند که قدر دهقان بلند شود ملک
راسخن گفتن او مطبوع آمد شبانگاه بمنزل او نقل کردند بامداد ان
خلعت ونعمتش بخشید شنیدم که در رکاب ملک قدمي چند
میرفت ومیگفت

قطعه

زقدر و شوکت سلطان نگشت چیزي گم
زالتفات بمهمان سراي دهقاني
کُلاه گوشه دهقان بآفتاب رسید
که سایه بر سرش افگند چون تو سُلطاني

fant, the king ſaid, "let us go there for the night, that we may not ſuffer inconvenience from the cold." One of the courtiers replied, "it is beneath the dignity of a monarch to take ſhelter in the cottage of a mean peaſant; we will pitch a tent on this ſpot, and light a fire." The peaſant being apprized of the circumſtance, prepared ſuch food as he could provide, which he brought, and preſented to the king, and kiſſing the earth ſaid, "The Sultan's high dignity will not ſuffer any degradation by this condeſcenſion; but theſe gentlemen are not willing that the peaſant's humble ſtate ſhould be exalted." The king approved of his ſpeech, and paſſed the night in the cottage. In the morning, he beſtowed on the peaſant a dreſs and money. I heard that he accompanied the king's ſtirrup a few paces, and ſaid, "The king's dignity and ſplendor have not ſuffered any diminution by his condeſcenſion in ſuffering himſelf to be entertained under the peaſant's roof, but the corner of the ruſtic's cap has been exalted to the ſun, by ſuch a monarch having overſhadowed his head."

حکایت ۲۱

گدای هول را حکایت کنند که نعمت وافر داشت یکی از ملوک
ثغت می نماید که مال بیکران داری و ما را مهمی هست اگر برخی
ازان دستگیری کنی بحکم عاریت چون ارتفاع ولایت رسد وفا کرده
شود ثغت لایق قدر بلند خداوند جهان نباشد دست همت
بمال چون من گدای آلودن که جو جو فراهم آورده ام ثغت
غم نیست که بتا تارمیدهم که الخبیثات للخبیثین

بیت

قالوا عجبین الکلس لیس بطاهر قلنا نسدّ به شقوق البیرز

بیت

گر آب چاه نصرانی نه پاکست جهود مُرده میشویم چه باکست

شنیدم که سر از فرمان ملک باز زد وحجت آوردن گرفت و شوخ
چشمی کردن ملک فرمود تا مضمون خطاب از وبزجر و توبیخ
مستخلص کردند

TALE XXI.

They tell a ſtory of a horrible mendicant, who was poſſeſſed of conſiderable wealth. A certain king ſaid to him, "it appears that you are exceedingly rich, and as I have a preſſing demand, if you will aſſiſt me with a ſmall ſum out of your wealth, by way of loan, when the public finances are in a flouriſhing ſtate, I will repay you." He replied, "it does not ſuit the high dignity of the Lord of the world to foil the hand of ambition with money belonging to ſuch a beggar as myſelf, who has collected it grain by grain." He replied, "dont diſtreſs yourſelf on that account, as I ſhall pay it away to the Tartars. Filthy things are fit for thoſe who are impure. They ſay that dung does not make clean plaſter, and we anſwer that we want it to ſtop dirty holes. If the water of a well belonging to a Chriſtian is impure, what ſignifies this, if we uſe it to waſh the corpſe of a Jew?" I heard that he ſlighted the king's command, began to diſpute, and to behave with inſolence. Whereupon the king ordered that the ſubject of diſputation ſhould be taken from him with violence and reproach.

مثنوي

بلطافت چو بسر نيايد كار سر به بي حرمتي كشد ناچار
هر كه بر خويشتن نه بخشايد گر نه بخشد بر و كسي شايد

حكايت ٢٢

265 بازرگاني را ديدم كه صد و پنجاه شتر بار داشت و چهل بنده
و خدمتگار شبي در جزيرهٔ كيش مرا بحجرهٔ خويش برد و همه
شب نيارميد از سخنهاي پريشان گفتن كه فلان انبازم
بتركستانست و فلان بضاعت بهندستان و اين كاغذ قباله
فلان زمين است و فلان چيز پيرا فلان ضمين گاه گفتي كه خاطر
270 اسكندريه دارم كه هواي خوشست و گاه گفتي نه كه درياي
مغرب مشوشست سعديا سفري ديگر در پيشست اگر آن كرده
شود بقيّت عمر خود بگوشه بنشينم و ترك تجارت كنم گفتم
آن كدام سفر است گفت گوگرد پارسي بچين خواهم بردن
شنيدم آنجا كه عظيم قيمت دارد و ازانجا كاسه چيني بروم

When an affair cannot be accompliſhed by kind treatment, it becomes neceſſary to effect it by harſhneſs. When a perſon is not ready to contribute of himſelf, it is proper that ſome one ſhould force him.

TALE XXII.

I ſaw a merchant who poſſeſſed one hundred and fifty Camels laden with merchandize, and fifty ſlaves and ſervants. One night, in the iſland of Kiſh, he entertained me in his own apartment, and during the whole night did not ceaſe talking *fooliſhly*, ſaying, "I have ſuch and ſuch property in Turkiſtan, and ſuch goods in Hindooſtan; theſe are the title deeds of ſuch a piece of ground; and for this matter, ſuch an one is ſecurity." Sometimes he would ſay, "I have an inclination to go to Alexandria, the air of which is very pleaſant; then again, no I will not go, becauſe the Mediterranean ſea is boiſterous. O Sâdy, I have another journey in contemplation, and after I have performed that, I will paſs the remainder of my life in retirement, and leave off trading." I aſked what journey it was. He replied, "I want to carry Perſian brimſtone to China, where I have heard it bears a very high price; from thence I will tranſport China-ware to Greece;

وديباي رومي بهند وپولاد هندي بحلب وآبگينه حلبي
به يمن وبرد يماني بپارس وازان پس ترک تجارت کنم
وبدوکاني بنشينم چندين ازين ماليخوليا فروخواند که
پيش طاقت گفتنش نماند گفت اي سعدي تونيز سخني بگوي
ازانها که ديدهٔ وشنيدهٔ گفتم

نظم

آن شنيدستي که درصحراي غور بارسالاري بيفتاد ازستور
گفت چشم تنگ دنيا دار را يا قناعت پُر کند يا خاک گُور

حکايت ۲۳

مالداريرا شنيدم که به بخل چنان مشهُور بود که حاتم طائي
بسخا ظاهر حالش بنعمت آراسته وخسّت نفس جبلي درنهادش
همچنان متمکن که ناني بجاني از دست ندادي وگُربه
ابي هريره را بلقمه ننواختي وسگ اصحاب کهف را استخواني

and take the brocades of Greece to India; and Indian ſteel to Aleppo; the glaſs-ware of Aleppo, I will convey to Yemen, and from thence go with ſtriped cloths to Perſia; after which I will leave off trade, and ſit down in my ſhop." He ſpoke ſo much of this fooliſhneſs, that at length, being quite exhauſted, he ſaid "O Sâdy, relate alſo ſomething of what you have ſeen and heard." I replied, "have you not heard, that once upon a time, a chief, as he was travelling in the deſert of Ghoor, fell from his camel? He ſaid that the covetous eye of the wordly man is either ſatisfied through contentment, or will be filled with the earth of the grave."

TALE XXIII.

I heard of a certain rich man, who was as notorious for parſimony, as HatimTai for liberality. His external form was adorned with wealth, but the meanneſs of his diſpoſition was ſo radicated, that he never gave even a loaf of bread to any one; he would not have beſtowed a ſcrap on the cat of Abu Horaira, nor thrown a bone to the dog of the companions of the cave.

نيندا ختي في الجمله خانه اورا كسي ندیدي درگشاده و
سفره اورا سرگشاده

بيت

درويش بجز بوي طعـــامش نشنيدي
مُرغ ازپس نان خوردن اوريزه نچيدي

شنيدم كه دردرياي مغرب راه مصربرگرفته بود وخيالي
فرعوني درسر قوله تعالي حتي اذا ادركه الغرق ناگاه
باد مُخالف گرد كشتي برامد چنانكه گفته اند

بيت

باطبع ملُولت چه كند دل كه نسازد
شرطه همه وقتي نبود لايق كشتي

دست دعا برآورد وفرياد بي فايده كردن گرفت قال الله
تعالي فاذا ركبوا في الفلك دعوا الله

In ſhort, no one ever ſaw his door open, nor his table ſpread. A durwaiſh never knew his victuals, excepting by the ſmell; no bird ever picked up any crumbs that fell from his table. I heard that he was ſailing on the Mediterranean ſea towards Egypt, with all the pride of Pharaoh in his imagination, according to the word of God, "until the time that he was drowned." Suddenly a contrary wind aſſailed the ſhip in the manner as they have ſaid, "What can the heart do that it may not accord with your ſorrowful diſpoſition, the wind is not always favorable for the ſhip." He lifted up the hands of imploration, and uttered ineffectual lamentations. God hath ſaid, "When you embark on ſhips offer up your prayers unto the Lord."

بیت

دست تضرّع چه سُود بنده محتاج را
وقت دعا برخدا وقت کرم در بغل

قطعه

از زروسیم راحتي برسان خویشتن هم تمتعي برگیر
دان که این خانه از تو خواهد ماند خشتي از سیم و خشتي از زر گیر

آورده اند که در مصر اقارب درویش داشت ببقیّت مال او توانگر شدند و جامهاي کهن بمرگ او بدریدند و خرد میاطي ببریدند هم دران هفته یکي را دیدم از ایشان برباد پاي روان وغلامي پري پیکر در پاي او دَوان با خود گفتم

قطعه

وه که گر مرده باز گردیدي بیان قبیله و پیوند
رد میراث سخت تر بودي وارثانرا ز مرگ خویشاوند
بسابقه معرفتي که میان ما بود آستینش بکشیدم و گفتم

Of what benefit will it be to the ſervant, in the time of need, to lift up his hands in imploration, which are extended during prayers, but when any favor is wanted are folded under his arms? Beſtow comfort on others with ſilver and gold, and from thence derive alſo benefit yourſelf. Know thou, that this edifice of your's will remain, uſe therefore bricks of gold, and bricks of ſilver." They have related, that he had poor relations in Egypt, who were enriched with the remainder of his wealth. At his death they rent their old garments, and made up ſilk and damaſks. In that ſame week, I ſaw one of them riding a fleet horſe, with an angelic youth running after him. I ſaid, "Alas if the dead man ſhould return amongſt his tribe and relations, the heirs would feel more ſorrow in reſtoring him his eſtate, than they ſuffered on account of his death." On the ſtrength of the acquaintance which had formerly ſubſiſted between us, I pulled his ſleeve, and ſaid,

بیت

بخور اي نیك سیرت سره مرد کان نکون بخت کرد کرد ونخورد

حکایت ۲۴

صیاد ضعیف راماهي قوي دردام افتاد طاقت ضبط آن نداشت ماهي برو غالب آمد ودام ازدستش درربود وبرفت

قطعه

شد غلامي که آب جوي آرد آب جوي آمد و غلام ببرد
دام هربار ماهي آوردي ماهي این بار رفت ودام ببرد

دیگر صیادان دریغ خوردند وملامتش کردند که چنین صیدي دردامت افتاد ونتوانستي نگاه داشتن شغت اي برادران چه توان کرد که مرا روزي نبود وماهي را همچنان روزي مانده بود

حکمت

صیاد بي روزي دردجله ماهي نگیرد وماهي بي اجل بر خشکي نه میرد

"Enjoy thou, O good man of happy endowments, that wealth, which the late poſſeſſor accumulated to no purpoſe."

TALE XXIV.

A powerful fiſh fell into the net of a debilitated fiſherman, who not being able to hold it, the fiſh got the better of him, ſnatched the net out of his hand, and eſcaped. A boy went to fetch water from the river; the flood tide came in, and carried him away. The net had hitherto always taken the fiſh, but this time the fiſh eſcaped and carried away the net. The other fiſhermen grieved at the loſs, and reproached him, that having ſuch a fiſh in his net, he had not been able to hold it. He replied, "Alas my brethern! what could be done, ſeeing it was not my lucky day, and the fiſh had yet a day remaining? A fiſherman without luck, catcheth not fiſh in the Tigris, neither will the fiſh without fate, expire on the dry ground."

حکایت ۲۵

330 دست و پا بُریده هزارپائي را بُکشت صاحبدلي برو بگذشت
وگفت سبحان الله باهزارپاي که داشت چون اجلش فرارسید
ازبي دست وپاي نتوانست گُريخت

مثنوي

چوآيد زپي دشمن جان ستان به بندد اجل پاي مرد دوان 335
دراندم که دشمن پياپي رسيد کمانِ کياني نشايد کشيد

حکايت ۲۶

ابلهي را ديدم سمين وخلعتي دربر ثمين ومرکب تازي در
زير و قصب مصري برسر کسي گفت اي سعدي چگونه مي بيني
اين ديباي معلم براين حيوان لايعلم گفتم خطّي زشتست که 340
بآب زر نوشتست

بيت

قد شابه بالوري حمار عجلا جسد الـه خوار

TALE XXV.

One who had neither hands nor feet having killed a millepede, a pious man paſſing by ſaid, "O Holy God, although this had a thouſand feet, yet when fate overtook him, he could not eſcape from one deſtitute of hands and feet. When the enemy who ſeizes the ſoul comes behind, fate ties the feet of the ſwift man. At that moment when the enemy attacks us behind, it is needleſs to draw the Kianyan bow.

TALE XXVI.

I ſaw a fat blockhead clad in a rich dreſs, and mounted on an Arab horſe, with fine Egyptian linen round his head. Some one ſaid, "O Sâdy, what is your opinion of this notable dreſs on this ignorant brute?" I replied, "it is like bad writing executed in water gold. In truth amongſt men he is an Aſs with the form and bleating of a Calf.

قطعه

بادمي نتوان گفت ماند این حیوان
مگر دراعه و دستار و نقش بیرونش
بگرد درهمه اسباب و ملک هستی او
که هیچ چیز نیابی حلال جز خونش

قطعه

شریف اگر متضعف شود خیال مبر
که پایگاه بلندش ضعیف خواهد شد
در آستانهٔ سیمین بمیخ زر بزند
گمان مبر که یهودي شریف خواهد شد

حکایت ۲۷

دزدي گدائي را گفت شرم نداري که از براي جوي سیم
دست پیش هر لئیم دراز میکني گفت

بیت

دست دراز از پي یک حبّه سیم به که ببرند بدانگي و نیم

You cannot ſay this brute reſembles a man, excepting in his garment, his turband and external form; of all his property, eſtate and bodily faculties, it is not lawful to take any thing but his blood. If a man of noble birth ſhould happen to be poor, imagine not that his dignity will be thereby leſſened; but ſhould a Jew be ſo rich as to drive a gold nail into his ſilver threſhold, do not on that account eſteem him noble."

TALE XXVII.

A thief ſaid to a mendicant, "are you not aſhamed to hold out your hand to every ſordid wretch to obtain a grain of ſilver?" He replied, "It is better to ſtrech out the hand for a grain of ſilver, than to have it cut off for having ſtolen a dang and a half."

حکایت ۲۸

مُشت زني را حکایت کنند که از دهر مخالف بجان آمده
بوَد واز حلق فراخ ودست تنگي بفغان وشکایت پیش پدر بُرد
واجازت خواست که عزم سفر دارم تا مگر بقوّت بازو دامن
کامي بکف آرم

بیت

فضل وهُنر ضایعست تا ننُمایند
عُود برآتش نهند ومُشک بسایند

پدر گفت ای پسر خیال محال از سر بدر کن وپاي قناعت در
دامن سلامت کش که بزرگان گفته اند دولت نه بکوشید نست
چاره کم جوشید نست

بیت

کس نتواند گرفت دامن دولت بزور
کوشش بي فایده ست وسعه برابروي کور

TALE XXVIII.

They tell a ſtory of a wreſtler, who from adverſe fortune was reduced to the extremity of miſery. With a craving appetite, and deſtitute of the means of ſubſiſtence, he came complaining to his father, and requeſted leave to travel, if perchance by the ſtrength of his arm, he might be able to accompliſh his wiſhes. Talents and ſkill are of no value without being exhibited; they put ligaum aloes on the fire, and rub muſk. The father ſaid, "O ſon get out of your head impracticable imaginations, and draw back the foot of contentment within the ſkirt of ſafety, for the ſages have ſaid. Riches are not to be obtained by bodily exertion, but the remedy againſt want is to moderate our deſires. No one can ſeize the ſkirt of wealth by force, it is loſt labour to anoint the eyes of the blind with ſalve.

بيت

اگر بهر سرمويت هُنر دوصد باشد
هنر بكار نيايد چو بخت بد باشد

بيت

چه كند زورمند واژون بخت
با زوي بخت به كه با زوي سخت

پسر گفت اي پدر فوايد سفر بسيار است از نزهت خاطر وجذب فوايد ودیدن عجايب و شنيدن غرايب وتفرّج بلدان ومجاورت خلان وتحصيل جاه وادب ومزيد مال ومكسب و معرفت ياران وتجربت روزگاران چنانكه سالكان طريقت گفته اند

قطعه

تا بدُوكان وخانه درگروي هرگزاي خام آدمي نشوي
برو اندر جهان تفرّج كن پيش ازان روز كز جهان بروي

If every hair of your head poſſeſſed two hundred accompliſhments, they would be of no uſe when fortune is unpropitious. What can a ſtrong but unfortunate man do? The arm of fortune is better than the arm of ſtrength." The ſon ſaid, " O father! the advantages of travelling are many, the recreation of the mind, profitable attainments, to ſee wonders, and to hear ſtrange things; the view of cities; the converſation of mankind, the acquiſition of honor, and attainment of manners, the increaſe of wealth, the means of gaining a livelihood, forming intimate connections, and the experience of the world, in the manner as has been obſerved by men of piety " As long as you ſtick to your ſhop, and to your houſe, never, O ſimpleton, will you become a man. Go and travel over the world, before the time ſhall arrive for your quitting it."

پدر گفت ای پسر منافع سفر برین نمط که گفتی بسیارست
ولیکن پنج طایفه را مستثنیست اوّل بازرگانی که با وجود
نعمت و مکنت و غلامان و کنیزکان دلاویز و شاگردان چابک
دارد هر روز بشهری و هر شب بمقامی و هر دم بتفرّج گاهی
از نعیم دنیا متمتع شود

قطعه

منعم بکوه و دشت و بیابان غریب نیست
هر جا که رفت خیمه زد و خوابگاه ساخت
وآنرا که بر مراد جهان نیست دسترس
در زاد و بوم خویش غریبست و ناشناخت

دوم عالمی که بمنطق شیرین و قوّت فصاحت و مایهٔ بلاغت
هر جا که رود بخدمتش اقدام نمایند و اکرام کنند

قطعه

وجود مردم دانا مثال زر طلاست که هر کجا که رود قدر و قیمتش داند

The father made anſwer, "O ſon, the advantages of travelling in the manner that you have ſet forth are doubtleſs very great; but moſt eſpecially ſo for five claſſes of men: Firſt, The merchant, who poſſeſſing wealth and dignity, with beautiful ſlaves and handmaids and active ſervants, may paſs every day in a new city, and every night in a different place, and may every minute in delightful ſpots recreate himſelf with worldly luxuries: The rich man is not a ſtranger, neither in the mountains nor in the deſerts, wherever he goes he pitches his tent and takes up his quarters: whilſt he who poſſeſſes not the comforts of life, but is deſtitute of the means of ſupporting himſelf, is a ſtranger, and unknown in his native country. Secondly, a learned man, who on account of his ſweet ſpeeches, powerful eloquence, and ſtore of knowledge, wherever he goes is univerſally ſought after, and reſpected.

بزرگ زاده ناداان بشهر وامانده که در دیار غریبش بهیچ نستانند
سیوم خوبروی که درون صاحبدلان بمخالطت او میل کنند و
صحبتش را غنیمت شناسند و خدمتش منّت دانند که گفته اند
اندکي جمال به از بسیاري مال روي زیبا مرهم دلهاي خسته
است و کلید درهاي بسته

قطعه

شاهد انجا که رود عزّت و حرمت بیند
و ربرانند بقهرش پدر و مادر خویش
پرطاوس در اوراق مصاحف دیدم
گفتم این منزلت از قدر تومي بینم بیش
گفت خاموش که هرکس که جمالي دارد
هرکجا پاي نهد دست ندارندش پیش

نظم

چون در پسر موافقت و دلبري بود
اندیشه نیست گر پدر از وي بري بود

The preſence of a wiſe man reſembles pure gold, becauſe whitherſoever he goeth, they know his intrinſic value and conſequence. An ignorant ſon of a rich man, is like leather-money paſſing current in a particular city, but which in a foreign country no one will receive for any thing. Thirdly, the beautiful perſon, to whom the hearts of the virtuous are inclined, ſet a high value on his company, and conſider it an honor to do him ſervice. According to the ſaying, a little beauty is preferable to great wealth. A beautiful perſon is the balm for a wounded heart, and is the key of the locked door. The beautiful perſon, whereſoever he goes, meets with honor and reſpect, even if his father and mother ſhould turn him out with diſpleaſure. I ſaw a peacock's feather in the leaves of a Koran. I ſaid, I conſider this an honor much greater than your quality deſerves. He replied, be ſilent, for whoſoever has beauty, wherever he puts his foot, doth not every one receive him with reſpect? The ſon who is endowed with elegance and beauty, careth not for his father's anger.

او گوهرست گوصدفش درمیان مباش
دُر یتیـــم را همه کس مشـــتري بود

چهارم خوش آوازی که بحنجره داوُدي آب از جریان و
مرغ ازطیران بازدارد پس بوسیلت این فضیلت دل مردمان
صید کند وارباب معني بهنادمت اورغبت نماید

بیت

سبعي الي حسن اغـــانی من ذا الذي جس المثـــاني

قطعه

چه خوش باشد آواز نرم وحزین
بگوش حریفـــان مست صبـــوح
به ازروي خوبست آواز خوش
که آن حظ نفسست واین قوت روح
پنجم پیشه وري که بسعی بازوکفافي حاصل کند تا اب روي
ازبهر نان ریخته نشود چنانکه خردمندان گفته اند

He is a rare pearl, let him not remain in the parent ſhell; and of a precious pearl, every one will be the purchaſer. Fourthly, a ſweet ſinger, who with the throat of David arreſts the waters in their courſe, and ſuſpends the birds in their flight; conſequently, by the power of this perfection, he captivates the hearts of mankind in general, and the religious are deſirous of aſſociating with him. My attention is engaged in liſtening to a ſweet voice, who is this beautiful perſon playing on the double chord? How delightful is a tender and plaintive voice at the dawn of day, in the ears of thoſe intoxicated with love! A ſweet voice is better than a beautiful face; for the one gives ſenſual delight, and the other envigorates the ſoul. Fifthly, The mechanic, who gains ſubſiſtence by the labour of his arm, that his good name may not be diſgraced by the want of bread. According to this ſaying of the wiſe.

قطعه

گر بغریبی رود از شهر خویش سختي و محنت نبرد پینه دوز
ور بخرابي فتد از مملکت گرسنه خُسپد ملک نیم روز

چنین صفتها که بیان کردم در سفر موجب جمعیت خاطرست و داعیه طیب عیش امّا آنکه ازین جمله بی بهره است بخیال باطل در جهان برود و دیگر کس نام و نشانش نشنود

قطعه

هران که گردش گیتي بکین او برخواست
بغیر مصلحتش رهبري کند ایام
کبوتري که دگر اشیان نخواهد دید
قضا همي بردش تا بسوي دانه و دام

پسر گفت اي پدر قول حکما را چه گونه مخالفت کنم که گفته اند رزق اگرچه مقسومست باسباب حصول آن تعلق شرطست و بلا اگرچه مقدرست از ابواب دخول ان احتراز واجب

If a mechanic goes a journey from his own city, he ſuffers not difficulty nor diſtreſs, but if the king of Neemroze ſhould wander out of his kingdom, he would ſleep hungry. The abovementioned qualities, which I have explained, are the means of affording comfort to the mind in travelling, and are the beſtowers of ſweet delight; but he who does not poſſeſs them, will enter the world with vain expectations; and no one will hear his name, nor ſee any ſigns of him. Whomſoever the revolutions of heaven in malice afflict, the world betrays. The pigeon who is not to ſee his neſt again, fate conducts to the grain and ſnare. The ſon ſaid, "O father how can I contradict another maxim of the ſages, which ſays, The neceſſaries of life are diſtributed to all, yet the attainment thereof requires exertion, and although misfortune is decreed, it is our duty to ſhun the way by which it enters.

قطعه

رزق هرچند بي گمان برسد شرط عقلست جستن از درها

گرچه کس بي اجل نخواهد مرد

تو مرو در دهانِ اژدرها

درين صورت که منم باپيل دمان بزنم وباشير ژيان پنجه

درافگنم مصلحت آنست که سفر کنم که ازين پيش طاقت بي نوايي ندارم

قطعه

چون مرد درفتاد زجاي ومقام خويش

ديگر چه غم خورد همه آفاق جاي اوست

شب هر توانگري بسراي همي برد

درويش هرکجا که شب آمد سراي اوست

اين بگفت وهمّت خواست وپدررا وداع کردوروان شد ودر هنگام رفتن شنيدندش که ميگفت

Although our daily bread doubtleſsly may come to us, yet reaſon requires that we ſhould ſeek it out of doors. Although no one can die before it is decreed by fate, you have no occaſion to run into the jaws of the dragon. In my preſent ſituation, I am able to encounter a furious elephant and to combat a devouring lion, and I have beſides this inducement to travel, that I am no longer able to ſuffer indigence. When a man falls from his rank and dignity what has he more to concern himſelf about, he is a citizen of the world. A rich man repairs at night to his palace, but whereſoever the durwaiſh is overtaken by night, that place is his inn." This he ſaid, took leave of his father, aſked his bleſſing, and departed. At his departure, he was heard to ſay,

بيت

هنرور که بختش نباشد بکام بجايي رود کش ندانند نام

تا برسيد بکنار آبی که سنگ از صلابت او برسنگ همي آمد وآوازش بفرسنگ همي رفت

بيت

سهمگين آبِ که مرغ آبی دروايمن نبود
کمترين موج آسيا سنگ ازکنارش دربود

ثروهي مردمان را ديد که هريک بقراضهٔ در معبر نشسته و رخت سفر بسته جوانرا دست عطا بسته بود زبان ثنا برکشود چندان که زاري کرد ياري نکردند وگفتند

بيت

بي زر تواني که کني برکس زور
ور زر داري بزور محتاج نه

ملّاح بي‌مروت ازو بخنده برگرديد وگفت

" The artiſt to whom fortune is not propitous, goeth to a place where his name is not known." He travelled until he arrived on the banks of a river, ſo rapid that ſtones daſhed againſt ſtones, and the noiſe was heard at many miles diſtance. It was a tremendous water, in which even water fowls were not in ſafety; and the ſmalleſt of its waves, would impel a millſtone from the ſhore. He ſaw a number of people ſitting at the ferry, each of whom had a ſmall piece of money, and they were making up their bundles for the paſſage. The young man, having no money, uſed ſupplications, but without effect, they ſaying, " You cannot here commit violence on any one, and if you have money there is no need of force." The inhuman boat-man laughed at him, and turned away ſaying,

بيت

زرنداري نتوان رفت بزور از دريا
زورده مرد چه باشد زر يکمرد بيار

جوانرا ازين طعنه دل بهم برآمد خواست که ازو انتقام کشد کشتي رفته بود آواز داد که اگر بدين جامه که پوشيده ام قانع شوي دريغ نيست ملّاح طمع کرد کشتي را بازگردانيد

بيت

بدوزد ثره ديدهٔ هوشمند دارد طمع مرغ وماهي بهبند

چندانکه دست جوان بريش وگريبان ملّاح رسيد اورا بخود در کشيد وبي محابا فرو کوفت يارش از کشتي بدرآمد که پشتي کند همچنان درشتي ديد پشت بگردانيد مصلحت آن ديدند که با او مصالحت کنند وباجرت کشتي مسامحت نمايند

مثنوي

چو پرخاش بيني تحمّل بيار که سهلي بهبند در کارزار
لطافت کن آنجا که بيني ستيز نبرّد قرنرم را تيغ تيز

" You have no money, and you cannot croſs the river by means of your ſtrength. Of what avail is the ſtrength of ten men? bring the money of one." The young man incenſed at this ſarcaſm, wiſhed to be revenged on him. The boat had put off, he called out, " if you will be ſatisfied with this garment, which I have on my back, I will freely give it you." The boat-man being greedy, brought back the boat. Covetouſneſs ſews up the eye of the cunning; and covetouſneſs brings both bird and fiſh into the net. As ſoon as the young man's hands were in reach of the boat-man's beard and collar, he dragged him towards him and knocked him down without ceremony. One of his comrades ſtepped out of the boat to help him, but experienced ſuch rough treatment that he deſiſted. They both thought it adviſable to pacify the young man, and compromiſed with him for the fare. When you ſee fighting, be peaceable, for a peaceable diſpoſition, ſhuts the door of contention. Oppoſe kindneſs to perverſeneſs, the ſharp ſword will not cut ſoft ſilk.

بشیرین زبانی ولطف وخوشی توانی که پیلی بمویی کشی

بعذر ماضی بقدمش افتادند وبوسه چند بنفاق برسر و رویش

دادند وبکشتی در اوردند وروان شدند تا برسیدند بستونی که از

عبارت یونان در آب ایستاده بود گفت کشتی را خللی

هست یکی از شما که دلاور ترست ومرد تر وزورمند تر باید

که برین ستون برود وریسمان کشتی بگیرد تا عبارت کنیم جوان

بغرور دلاوری که در سر داشت از خصم دل آزرده نیندیشید

وقول حکما را کار نفرمود که گفته اند هرکه را رنجی بدل

رسانیدی اگر در عقب آن صد راحت برسانی از یاد اش آن

یک رنج ایمن مباش که پیکان از جراحت بدر آید وآزار

در دل بماند

قطعه

چه خوش گفت یکتاش با خیلتاش

چو دشمن خراشیدی ایمن مباش

By uſing ſweet words, and gentleneſs you may lead an elephant with a hair. In expiation of what had happened, they fell at his feet, and after beſtowing hypocritical kiſſes on his hands and face, brought him into the boat, and carried him over, until they came to a pillar of Grecian building that ſtood in the river, when the boat-man called out "the boat is in danger, let one of you who is the ſtrongeſt and moſt courageous get upon this pillar, and lay hold of the boat's rope, that we may ſave the veſſel." The young man, in the vanity of his ſtrength, of which he had boaſted, thoughtleſs of the offended heart of his enemy, paid no attention to this maxim of the ſages, "If you have committed an offence towards another, and ſhould afterwards confer a hundred kindneſſes, think not that he will forget to retaliate upon thee that ſingle offence; for the arrow may be extracted from the wound, but the ſenſe of injury ſtill rankles in the heart." What excellent advice gave Yuktaſh to Khiltaſh. If you have ſcratched your enemy, do not conſider yourſelf ſafe.

مشو ایمن که تنگ دل کردی
چو زد ستت دلي بتنگ آید
سنگ بر باره حصار مزن
که بود کز حصار سنگ آید

چندان که مقود کشتي برساعد پیچید وبر بالای ستون رفت ملّاح زمام از کفش درگسلانید وکشتي براند بیچاره درانجا حیران بماند روزي دو بلا ومحنت دید وسختي کشید سیوم روز خوابش گربان گرفت وبآب انداخت بعد ازشبانروزي بکنارافتاد ازحیاتش رمقي مانده بود برگ درختان خوردن گرفت وبیخ گیاهان برآوردن تا اندکي قوّت یافت سر در بیابان نهاد وبرفت تاتشنه وگرسنه وبي طاقت برسرچاهي رسید قومي رادید براو گرد آمده بودند وشربتي آب بپشیزي مي آشامیدند جوان را پشیز نبود آب طلب کرد ابا کردند دست تعدّي دراز کرد میّسر نشد تني چند رافروکوفت مردان غلبه کردند وبي محابا بزدندش ومجروح کردند

When from your hand the heart of another hath ſuffered injury, expect not to be free from affliction thyſelf. Fling not a ſtone againſt the walls of a caſtle, leſt per chance a ſtone may be thrown at you from the caſtle. As ſoon as he had gathered the rope round his arm, and had reached the top of the pillar, the boatman ſnatched the rope out of his hand and drove forward the veſſel. The helpleſs young man remained aſtoniſhed: for two days, he ſuffered much diſtreſs, and underwent great hardſhip; the third day ſleep overpowered him and flang him into the river. After a day and a night he reached ſhore with ſome ſmall remains of life. He fed on leaves of trees and roots of graſs, until he had ſomewhat recruited his ſtrength, when he bent his courſe to the deſert, and arrived thirſty and hungry, and faint at a well. He ſaw a number of people gathered round it, who were drinking a draught of water for a ſmall piece of money. The young man, having no money, beſeeched them for water, which they denying, he attempted to obtain it by force, but in vain; he knocked ſome of them down and beat them. They at length overpowered him, beat him unmercifully and wounded him.

قطعه

پشه چو پر شد بزند پیل را باهمه تندي وصلابت كه اوست
مورچگان راچو بود اتفاق شیر ژیان را بدرانند پوست
بحكم ضرورت خسته ومجروح درپي كاروان افتاد وبرفت
شبانگاه برسیدند بمقامي كه ازدزدان درخطربود كاروانیان
را دید لرزه براندامش افتاده ودل بر هلاك نهاده گفت
اندیشه مدارید كه یكي منم درین میان كه پنجاه مرد را
جواب دهم ودیگر جوانان هم یاري دهند مرد مانرا بلاف او
كل توي شد وبصحبت او شاد مان گشتند وبزاد وآبش
دستگیري كردند جوان را آتش معده بالا گرفته بود لقمه
چند ازسر اشتها تناول كرد ودمي چند آب اشامید تا دیو
درونش بیارامید وخوابش دربود وبخفت پیرمردي پخته
وجهان دیده درگاروان بود گفت اي یاران من ازین
بدرقه شما اندیشناكم نه چنان كه ازدزدان چنان كه

A ſwarm of gnats will engage an elephant, notwithſtanding all his ſtrength and valour. The little ants when they meet with an opportunity, will ſtrip off the ſkin of the fierce lion. Sick and wounded, he fell in with a Caravan, which from neceſſity he followed. In the evening they arrived at a place that was infeſted by robbers. He ſaw the people of the Caravan trembling through fear and looking as if they expected to die. He ſaid be not afraid, for I am one amongſt you, who will encounter fifty men, and other men will ſupport me. The men encouraged by his boaſting, rejoiced at being in his company, and they ſupplied him with victuals and drink. The cravings of the young man's appetite being very powerful, he eat and drank ſo much, that at length the inner demon was quieted, and being overpowered with fatigue, he fell aſleep. An old experienced man, who had ſeen the world and was in the caravan ſaid, " O companions, I am more afraid of your guard, than of the robbers, for

حکایت کنند که عربي را درمي چند گرد آمده بود شبه
ازتشویش لوریان درخانه تنها خوابش نبردي یکي را از
دوستان بنزد خود برد تا وحشت تنهائي بدیداراو
منصرف گرداند شبي چند درصحبت اوبود چندان که
برد رمهاش وقوف یافت ببرد وسفر کرد بامداد ان عرب را
دیدند عریان وگریان گفتند حال چیست مگر آن درمهاي ترا
دزد ببرد گفت لاوالله بدرقه برد

قطعه

هرگز ایمن زمار نه نشستم
تابدانستم انچه خصلت اوست
زخم دندان دشمني بترست
که نماید بچشم مردم دوست

چه دانید اي یاران من که این جوان هم ازجمله دزدان

they tell a ſtory of an Arab who having collected together ſome money, would not ſleep alone in his houſe, for fear of being robbed by the Lowrians, but got one of his friends to ſtay with him, from the apprehenſion he had of being alone. He ſtaid with him ſeveral nights, but as ſoon as he got intelligence of the direms, he ſeized them, and made off. The next morning, they ſaw the Arab deſpoiled and lamenting. They aſked what can be the matter, excepting that the thieves may have ſtolen your money: He replied, by God, not they, but the perſon who was the guard. I never thought myſelf ſecure from the ſerpent, becauſe I knew his diſpoſition; A wound from the teeth of an enemy is moſt ſevere, when it is given under the ſemblance of friendſhip. How do you know my friends but what this young man may be one of the thieves,

باشد وبعیاري درمیان ماتعبیه شده تابوقت فرصت یارانرا
خبرکند پس مصلحت آن مي بینم که مراورا خفته بگذاریم و
برانیم جوانانرا تدبیر پیر استوار آمد ومهابتي ازمشت زن
دردل گرفتند رخت برداشتند وجوانرا خفته بگذاشتند
انگاه خبر یافت که آفتاب برکتفش تافت سربراورد وکاروانرا
رفته دید بسي بگردید وراه بجایي نبرد تشنه وبی نوا
روي برخاک ودل برهلاک نهاده میگفت

بیت

من ذا یحدثني وزم العیس ما للغریب سوي الغریب انیس

بیت

درشتي کند باغریبان کسی که نابوده باشد بغربت بسي
او درین سخن بود که پادشاه زاده درپي صیدي ازلشکریان
دور افتاده بود وبالاي سرش ایستاده این سخن شنید ودر
هیاتش نظر کرد صورت ظاهرش پاکیزه دیـــد وحالش پریشان

who by ſtratagem has introduced himſelf amongſt us, in order that when he finds an opportunity, he may give intelligence to his comrades? my advice therefore is this, that we leave him aſleep and depart." The advice of the old man was approved by his juniors, and as they were ſuſpicious of this ſtrong man, they took up their baggage, and leaving him aſleep, departed. The young man, when the ſun ſhone on his ſhoulders, lifted up his head, and diſcovered that the caravan was departed. He wandered about a long time without being able to find the road. Thirſty and without food, he laid his head on the ground, in a ſtile of deſpondency, "Who will converſe with me, now that the yellow camels are departed? A traveller has no friend, beſides a traveller. He is the readieſt to diſtreſs a traveller, who has not himſelf experienced the difficulties of travelling." He was uttering this ſentence, when the king's ſon, having loſt his attendants in purſuit of game, happening to come to the ſpot, overheard him, and ſeeing him of a good appearance, and in diſtreſſed circumſtances,

پرسیدش که ازکجائي وبدین جایهگه چه گونه افتادي برخي
ازان چه برسرش گذشته بود اعادت کرد ملک زاده را برورحم
آمد خلعت ونعمت داد ومعتمدي همراه او کرد تا بشهرخویش
باز آمد پدرش بدیدن او شادمان شد و بر سلامت حالش
شکر گفت شبانگه ازانچه برسر او رفته بود ازحالت کشتي وجور
ملّاح وروستاییان وغدر کاروانیان باپدر میگفت پدر گفت
اي پسر نگفتمت دروقت رفتن که تهي دستانرا دست دلیري
بسته است وپنجه شیري شکسته

بیت

چه خوش گفت آن تهیدست سلحشور
جوي زر بهتر از پنجاه من زور

پسر گفت اي پدر هراینه تارنج نبري گنج برنداري وتاجان
درخطر ننهي بر دشمن ظفر نیابي وتا دانه پریشان نکني خرمن

asked from whence he was, and how he came there. He gave a short account of what had befallen him; and the king's son, compassionating him, bestowed on him a garment, and money, and ordered a trusty person to accompany him, and see him safe to his own city. The father was rejoiced at the sight of him, and thanked God for his safe return. At night he related to his father what had happened in the boat of the violence of the boatman, and of the peasants, and the treachery of the caravan. The father said "O son did I not tell you, at the time of your departure, that the strong but poor man has his hand tied; and that his foot, though resembling the paw of a lion, is broken? What an excellent saying is that of the needy gladiator. A grain of gold is worth more than fifty pounds of strength." The son replied, "O father! of a truth, without encountering difficulty you cannot acquire riches; and without you endanger your life, you cannot gain the victory over your enemy; and without sowing seed, you cannot fill your barn.

برنداري نبيلي كه باندك مايه رنجي كه بردم چه مايه گنج
آوردم ونيش كه خوردم چه مايه نوش حاصل كردم

بيت

گرچه بيرون زرزق نتوان خورد در طلب كاهلي نشايد كرد

بيت

غواص گر انديشه كند كام نهنگ هرگز نكند در گران مايه بچنگ

حكمت

آسياسنگ زيرين مترك نيست لاجرم تحمل بارگران ميكند

قطه

خورد شير شرزه دربن غار باز افتاده را چه قوت بود
گر تو در خانه صيد خواهي كرد دست و پايت چو عنكبوت بود
پدر گفت اي پسر درين نوبت فلك ترا ياوري كرد واقبال
رهبري تا گلت از خار و خارت از پاي بدر آمد وصاحبدولتي
بتو رسيد و بر تو ببخشيد و ترحم كرد وكسر حال ترا بتفقدي جبر
كرد وچنين اتفاق تا در افتاد وبر نا در حكم نتوان كرد

Dont you perceive that in return for the little diſtreſs that I ſuffered, how much wealth I have brought with me; and for the ſting that I endured, what a ſtock of honey I have acquired? Although we cannot enjoy more than providence has aſſigned us, we ought not to be negligent in acquiring it. If the diver were to think of the jaw of the crocodile, he would never get in his poſſeſſion precious pearls. The lower millſtone does not move, and therefore ſuſtains a great weight. What food can a ravenous lion find in his den? What game can be taken by a hawk that cannot fly? If you wait in your houſe for proviſion, your hands and feet will become as thin as thoſe of a ſpider." The father ſaid, "O ſon, heaven has befriended you this time, and good fortune has been your guide, ſo that you have been able to pluck the roſe from the thorn, and to extract the thorn from your foot; and a great man met with you, pitied and enriched you, and healed your broken condition. But ſuch inſtances are rare, and we ought not to expect wonders.

بيت

صيّاد نه هربار شكاري ببرد افتد كه يكي روز يلنگش بدرد

چنان كه يكي از ملوك پارس نگين گرانمايه در انگشتري

داشت باري بحكم تفرّج با تني چند از خاصان بصلاء شيراز

بيرون رفت وفرمود تا انگشتري را برگنبد عضد نصب كردند

تا هركه تير از حلقهٔ انگشتري بگذراند خاتم اورا باشد اتفاقًا

چهارصد حكم انداز كه درخدمت او بودند بينداختند جمله

خطا كردند مگر كودكي كه برپام رباط ببازيچه از هرطرف

تير انداختي باد صبا تير او را از حلقهٔ انگشتري بگذرانيد

انگشتري را بوي ارزاني داشتند ونعمت بي قياس دادندش

پس بعد ازين تير وكمان را بسوخت گفتند چرا چنين كردي

گفت تا رونق اولين برجاي بماند

قطعه

گه بود كز حكيم روشن راي برنيايد درست تدبيري

The hunter doth not always carry off the game: per chance himſelf may one day become the prey of the tiger. In like manner as it happened to one of the kings of Perſia, who poſſeſſing a ring ſet with a valuable jewel, went once on a party of pleaſure with ſome of his particular aſſociates to Muſſula Shiraz, and ordered that they ſhould fix the ring on the dome of Aſud, with a proclamation that whoever ſhot an arrow through the circlet of it, ſhould have the ring. It chanced there were at that time four hundred experienced archers attending him, whoſe arrows all miſſed: but as a boy was playing on the terrace roof of the monaſtery, and ſhooting his arrows at random, the morning breeze conducted one of them through the ring. The prize was beſtowed on him, together with other rich gifts. After this, the boy burnt his bow and arrows, and on their aſking him, why he had done ſo he replied, "that this my firſt repute may be laſting." It may happen that the prudent counſel of an enlightened ſage does not ſucceed;

گاه باشد که کودکي نادان بغلط بر هدف زند تيري

حکايت ۲۹

درويشي را ديدم درغاري نشسته ودربروي خود ازجهان بسته وملوک واغنيارا درچشم همت اوشوکت نمانده

قطعه

هرکه برخود درسوال کشود تا بميرد نيازمند بود
آزبگذار وپادشاهي کن کردن بي طمع بلند بود

يکي ازملوک آن طرف اشارت کرد که توقّع بکرم اخلاق عزيزان آنست که باتان ونيک باما موافقت کنند شيخ رضا داد که اجابت دعوت سنّتست ديگرروز ملک بعذرخدمتش رفت عابد برخاست وملک را درکنارگرفت وتلطف کرد چون ملک غايب شد يکي ازاصحاب شيخ را پرسيد که چندين ملاطفت باپادشاه خلاف عادت بود درين چه حکمتست گفت نشنيده که گفته اند

and it may chance that an unſkilful boy, through miſtake hits the mark with his arrow.

TALE XXIX.

I ſaw a durwaiſh, who having ſeated himſelf in a cave, had given up worldly ſociety, regarding neither kings nor princes. Whoſoever becomes a beggar will be in want as long as he lives. Forſake covetouſneſs, and reign as a monarch; for the neck of the contented man is exalted. A certain king of that country intimated, that relying on his benevolence, and humane diſpoſition, he was inclined to hope, that he would condeſcend to partake of his bread and ſalt. The Shaikh conſented, the acceptance of ſuch invitations being conformable to the cuſtom of the prophet. Another time, when the king went to viſit him, he aroſe, and embraced the monarch, and ſhewed him kindneſs. When the king was gone, one of the Shaikh's companions obſerved, that ſuch condeſcenſion towards the king was contrary to rule; and aſked what it meant. He replied, " have you not heard the ſaying,

بيت

هر كرا بر سماط بنشستي واجب آمد بخدمتش برخاست

مثنوي

گوش تواند كه همه عمر وي نشنود آواز ف وچنگ ونى
ديده شكيبد زتماشاي باغ بي گل ونسرين بسر ارد دماغ
گر نبود بالش اگنده پر خواب توان كرد حجر زيرسر
ور نبود دلبر همخوابه پيش دست توان كرد درآغوش خويش
ويين شكم بي هنر پيچ پيچ صبر ندارد كه بسازد بهيچ

at whoſoever table you ſit, you ought to ſhew him reſpect? The ear may paſs through life without liſtening to the ſound of the drum, the flúte, and the harp; the ſight may abſtain from the pleaſures of the garden; the ſmell may be vigorous without the roſe and the nuſreen; If the pillow is not ſtuffed with feathers, ſleep may be obtained with a ſtone under the head; and if one has not his miſtreſs for a bed fellow, he may hug himſelf in his own arms; but the vile belly, when the inteſtines begin to grumble, has not patience for any thing."

باب چهارم درفواید خاموشي

حکایت ۱

یکي را از دوستان گفتم امتناع سخن گفتنم بعلت آن اختیار افتاده است که درغالب اوقات درسخن نیک وبد اتفاق مي افتد ودیده دشمنان جزبدي نمي آید گفت اي برادر دشمن آن به که نیکي نه بیند

بیت

هنر بچشم عداوت بزرگتر عیبست
گلست سعدي ودرچشم دشمنان خارست

بیت

واخوالعداوت لایبّر بصالح الّا و یلمزه بکذّاب اشر

بیت

نور گیتي فروز چشمه هور زشت باشد بچشم موشک کور

CHAPTER IV.

Of the advantages of Taciturnity.

TALE I.

I ſaid to one of my friends, " I have myſelf determined to obſerve ſilence, becauſe that in converſation there frequently happens both good and evil, and the eye of an enemy obſerves only that which is bad." He replied, " O brother, he is the beſt enemy who does not ſee the good. To the inimical eye virtue is the greateſt blemiſh; Sady is indeed a roſe, but in the eyes of his enemies he appears a thorn. The brother of enmity never paſſeth by [the prophet] Salih, without accuſing him of falſhood, and vain-glory. The ſplendor of the orb, the fountain of light, which illumines this world, appears dim to the eye of the mole.

حکایت ۲

بازرگاني را هزار دینار خسارت افتاد پسرش را گفت نباید که این سخن را باکسي درمیان نهي گفت اي پدر فرمان تراست نگویم ولیکن مرا برفایده این مطّلع گردان که مصلحت در نهان داشتن چیست گفت تا مصیبت دو نشود یکي نقصان مایه ودیگر شماتت همسایه

بیت

مکوانده خویش بادشمنان که لاحول گویند شادي کنان

حکایت ۳

جواني خردمند که از فنون فضایل حظّي وافر داشت وطبعي نادر چندان که درمحافل دانشمندان نشستي هیچ سخن نگفتي باری پدرش گفت اي پسر تو نیز ازانچه داني چرا نگوئي گفت ترسم که پرسندم ازانچه ندانم وشرمساري برم

TALE II.

A merchant, having ſuffered a loſs of a thouſand dinars, ſaid to his ſon, "you muſt not mention this matter to any one." He anſwered, "O father, it is your command, and therefore I will not ſpeak; but pray tell me, what is the uſe of keeping it ſecret?" He replied, "in order that we may not ſuffer two misfortunes; one, the loſs of the money, and another the reproach of our neighbours. Impart not your ſorrow to your enemies, for they will exclaim God avert the evil! at the ſame time, that they will rejoice at it."

TALE III.

A ſenſible young man, who had made conſiderable progreſs in learning and virtue, was at the ſame time ſo diſcreet, that he would ſit in the company of learned men without uttering a word. Once his father ſaid to him, "my ſon, why do you not alſo ſay ſomething of what you know?" He replied, "I fear leſt they ſhould queſtion me about ſomething of which I am ignorant, whereby I ſhould ſuffer ſhame.

قطعه

آن شنيـــدي كه صوفي ميكوفت
زير نعلين خويش ميخي چنـــد
آســـتينش گرفت سرهنگي كه بيا نعـــل برستورم بند

بيت

نگفته ندارد كسي باتو كار وليكن چوگفتي دليلش بيار

حكايت ۴

يكي را از علماي معتبر مناظره افتاد بايكي از ملاحده و با او بحجّت برنيامـــد سپر بينداخت وبرگشت كسي گفتش تو باچندين علم وادب وفضل وحكمت با بي ديني برنيامدي گفت علم من قرانست وحديث وگفتار مشايخ واو بدينهـــا معتقد نيست ونميشنود ومرا شنيدن كفر او بچه كار آيد

بيت

آن كس كه بقران وخبر زو نرهي
آنست جوابش كه جوابش ندهي

Have you not heard of a Soofie, that was driving ſome nails into his ſandals, when an officer laying hold of his ſleeve, ſaid come and ſhoe my horſe? Whilſt you are ſilent, no one has any buſineſs with you, but when you ſpeak, you muſt be ready with your proofs."

TALE IV.

A man famous for his learning, happened to have a diſpute with an infidel, and finding that argument had no effect, he gave up the conteſt, and retired. Somebody ſaid, "how happens it that you, who poſſeſs ſo much ſuperiority in learning, virtue, and wiſdom, are not a match for this infidel?" He replied, "my learning is the Koran, the traditions of the prophet, and the doctrines of the fathers, which he will neither hear nor believe, and what uſe is there in my liſtening to his blaſphemy? To him who will not be convinced by the Koran, and the traditions, the proper anſwer is, not to anſwer him."

حکایت ۵

جالینوس ابلهي را دید که دست در گریبان دانشمندي
زده وبي حرمتي کرده بگفت اگر این دانا بودي کار او با
نادان بدین جایگه نرسیدي

مثنوي

دو عاقل را نباشد کین و پیکار نه دانای ستیزد با سبکسار
اگر نادان بوحشت سخت گوید
خردمندش بنرمي دل بجوید
دو صاحب دل نکه دارند مویي
هیدون سرکشي و آزرم جویي
وگر از هر دو جانب جاهلانند اگر زنجیر باشد بگسلانند

حکایت ۶

سحبان وائل را در فصاحت بي نظیر نهاده اند سالي برسر
جمعي سخن گفتي ولفظي را مکرر نکردي واگر همان

TALE V.

Galen on ſeeing a blockhead lay hold of the collar of a wiſe man, and diſgrace him, ſaid, "If this man had been really wiſe, matters would not have come to this paſs with the ignorant. Strife and contention will not happen between two wiſe men, and a wiſe man will not contend with a blockhead. If an ignorant fellow in his brutality ſpeaks rudely, the wiſe man will anſwer him with mildneſs. Two wiſe men will not break a hair; it is the ſame caſe between an obſtinate perſon and one of a mild diſpoſion; but if they are both ignorant, they will break a chain."

TALE VI.

Suhban Wahil has been conſidered as unrivalled in eloquence, in ſo much that if he ſpoke before an aſſembly for the ſpace of a year, he did not repeat the ſame word twice, and if the ſame

معني اتفاق افتادي بعبارت ديگر گفتي واز جمله آداب ندماي ملوک يکي اينست

مثنوي

سخن گرچه دلبند وشيرين بود سزاوار تصديق وتحسين بود
چو يکبار گفتي مگو باز پس که حلوا چو يکبار خوردند بس

حکايت ٧

يکي را از حکما شنيدم که ميگفت هرگز کسي بجهل خود اقرار نکند مگر آن کس که چون ديگري در سخن باشد هنوز تمام ناکرده او سخن آغاز کند

مثنوي

سخن را سرست اي خردمند وبن
ميا ور سخن در ميـــان سخن
خداوند فرهنگ وتدبير وهوش
نگويد سخن تا نه بيند خموش

meaning recurred, he expreſſed it in a different form; and this is one of the qualifications for a courtier. Although a diſcourſe be captivating and ſweet, commanding belief and admiration; yet when you have once delivered it, repeat it not again; for when you have once eaten ſweetmeats it is enough.

TALE VII.

I heard a ſage ſay, that no one confeſſes his own ignorance, excepting he who begins ſpeaking, whilſt another is talking; and before the diſcourſe is ended. "O wiſe man a diſcourſe hath a commencement and a concluſion. Confound not one diſcourſe with another. A man of virtue, judgment and prudence ſpeaks not, until there is ſilence."

حکایت ۸

تني چند از بندگان سلطان محمود حسن میمندیرا گفتند
که سلطان امروز ترا چه گفت در فلان مصلحت گفت بر شما
هم پوشیده نماند گفتند تو دستور مملکتي انچه باتو گوید
بامثال ما گفتن روا ندارد گفت باعتماد آن که داند که بکس
نگویم پس چرا مي پرسید

بیت

نه هر سخن که بداند بگوید اهل شناخت
بسرّ شاه سرخویشتن نشاید باخت

حکایت ۹

درعقد بیع سراي متردد بودم جهودي گفت من از
کدخدایان قدیم این محلّتم وصف این خانه چنان که هست
ازمن بپرس وبخرگه هیچ عیب ندارد گفتم بجزان که تو
همسایه اوبي

TALE VIII.

Some of the ſervants of the Sultan Mahmood aſked Huſn Miemundie what the king ha ſaid to him, about a certain affair. He anſwered, " are you alſo acquainted with it?" The replied, " you are the prime miniſter of the empire, whatever the king ſays to you, he doe not think proper to tell to ſuch perſons as we are." He replied, " he tells it me, in th confidence, that I will not declare it to any one; why then do you aſk me?" The wi man tells not what he knows; it is not prudent to ſport with one's head by revealing th king's ſecrets.

TALE IX.

I was heſitating about concluding a bargain for a houſe, when a Jew ſaid, " I am a old houſe-holder in that quarter, inquire of me the deſcription of the houſe, and buy it, for it has no fault." I replied, " excepting that you are one of the neighbours.

قطعه

85 خانهٔ را که چوّن تو همسایش ده درم سیم کم عیار ارزد
لیکن امیدوار بایـــد بود که پس از مرگ تو هزار ارزد

حکایت ۱۰

یکي از شعرا پیش امیر دزدان رفت وثناگفت فرمود تاجامه
اش بستدند وازده بدر کردند سگان درقفاي او افتادند
90 خواست تاسنگي بردارد زمین یخ بسته بود عاجزشد گفت
این چه حرام زاده مردمانند که سگ را کشاده اند وسنگ
را بسته امیر از غرفه بشنید وبخندید وگفت اي حکیم ازمن
چیزي بخواه گفت جامه خود میخواهم اگر انعام فرمایي

بیت

95 امید وار بود آدمي بخیر کسان
مرا بخیر تو امید نیست شرمرسان

مصراع

رضینا من نوالک بالرحیل

A houſe from being in your neighbourhood would be worth ten dinars of bad coin; but we may entertain hopes that after your death it may fetch a thouſand."

TALE X.

A certain poet went to the chief of a gang of robbers, and recited verſes in his praiſe. He ordered him to be ſtripped of his clothes, and expelled the village. The dogs attacking him in his rear, he wanted to take up ſome ſtones, but they were frozen to the ground. Thus diſtreſſed he ſaid, "what a vile ſet of men are theſe, who let looſe their dogs, and faſten their ſtones." The chief having heard him from a window, laughed and ſaid, "O wiſe man, aſk a boon of me." He anſwered, "I want my own garment, if you will vouchſafe to beſtow it: A man entertains hopes from thoſe who are virtuous, I have no expectation from your virtue, only do me no injury. We are ſatisfied with your benevolence in ſuffering us to depart."

سالار دزدان را برو رحمت آمد جامه اش بفرمود وقباي
پوستيني برو مزيد كرد ودرمي چند بداد

حكايت ١١

منجّمي بخانهٔ خود درآمد مرد بيگانه را ديد بازن او هم
نشسته دشنام داد وسقط گفت فتنه وآشوب برخاست صاحب
دلي برين واقف شد وگفت

بيت

توبر اوج فلك چه داني چيست
چون ندانيي كه درسراي تو كيست

حكايت ١٢

خطيبي كريه الصوت خود را خوش آواز پنداشتي وفرياد بي
فايده برداشتي گفتي نعيب غراب البين درپرده الحان
اوست يا ايت انّ انكر الاصوات لصوت الحمير درشان او

The chief of the robbers took compaſſion on him, ordered his garment to be reſtored, and added to it a robe of fur together with ſome direms.

TALE XI.

An aſtrologer entered his own houſe, and ſeeing a ſtranger ſitting in company with his wife, abuſed him, and uſed ſuch harſh language, that a quarrel and ſtrife enſued. A ſhrewd man, being apprized thereof, ſaid, "What do you know of the celeſtial ſphere, when you cannot tell who is in your own houſe?"

TALE XII.

A preacher, who had a deteſtable voice, but thought he had a very ſweet one, bawled out to no purpoſe. You would ſay the croaking of the crow of the deſert was the burden of of his ſong, and that the following verſe of the Koran was intended for him, "Verily the moſt deteſtable of ſounds is the braying of an aſs."

بيت

اذانهق الخطيب ابو الفوارس
له صوت بهد اصطخر فارس

مردمان ده بعلت جاهي كه داشت بليتش ميكشيدند واذيتش
مصلحت نمي ديدند تايكي از خطباي آن اقليم كه باوي
عداوت نهاني داشت باري بپرسيدن او آمده بود گفت
خوابي ديده ام خير باد گفت چه ديده گفت چنان ديدم كه
ترا آواز خوش بود ومردمان از نغست در راحت بودند خطيب
اندرين لختي بينديشيد وگفت چه مبارك خوابست كه ديدي
كه مرا بر عيب خويش مطّلع گردانيدي معلوم شد كه آواز ناخوش
دارم وخلق از نغسم در رنجند توبه كردم ازين پس كه نخوانم
مگر بآهستگي

قطعه

از صحبت دوستان برنجم كا خلاق بدم حسن نمايند

When this aſs of a preacher brayeth, it makes Perſepolis tremble. The people of the town, on account of the reſpectability of his office, ſubmitted to the calamity, and did not think it adviſable to moleſt him, until one of the neighbouring preachers, who ſecretly was ill diſpoſed towards him, came once to ſee him, and ſaid, "I ſaw a dream, may it prove good!" He aſked, "what did you ſee?" He replied, "I thought you had a ſweet voice, and that the people were enjoying tranquillity from your diſcourſe." The preacher, after reflecting, a little on the ſubject, ſaid, "What a happy dream this is that you have ſeen, which has diſcovered to me my defect, in that I have an unpleaſant voice, and that the people are diſtreſſed at my preaching. I have vowed that, in future, I will read only in a low tone. The company of friends was diſadvantageous to me, becauſe they look on my bad manners as excellent;

عیبم هنر و کمال بینند خارم گل و یاسمن نمایند
کو دشمن شوخ چشم چالاک تا عیب مرا بمن نمایند

حکایت ۱۳

یکي درمسجد سنجاریه بتطوع بانگ نماز گفتي باوازي که
مستمعان را ازو نفرت بودي وصاحب مسجد امیري بود
عادل ونیکوسیرت نخواستش که دل آزرده گردد گفت
اي جوانمرد این مسجد را موذنان قدیمند که هریکي را
پنج دینار اد رارست و تراده دینار میدهم تا بجاي دیگر روي
برین اتفاق افتاد وبرفت بعد ازمدتي پیش امیر باز آمد
وگفت اي خداوند بر من حیف کردي که بده دینارم
ازین بقعه روان کردي انجاکه رفته ام بیست دینار میدهند
که جاي دیگر روم قبول نمي کنم امیر بخندید وگفت زنهار
نستاني که به پنجاه دینارهم راضي شوند

my defects appear to them ſkill and perfection; and my thorn is regarded as the roſe and the jaſmin. Where is the enemy, with an impudent and piercing eye, who ſhall point out my fault?"

TALE XIII.

A certain perſon who performed gratis, the office of mowuzzin in the moſque of Sanjaryah had ſuch a voice as diſguſted all who heard it. The intendant of the moſque, an Umeer, a good humane man, being unwilling to offend him, ſaid, "my lad, this moſque has mowuzzins of long ſtanding, each of whom has a monthly ſtipend of five dinars; now I will give you ten dinars to go to another place." He agreed to this propoſal, and went away. Some time after, he came to the Umeer and ſaid, O my lord you injured me, in ſending me away from this ſtation for ten dinars; for where I went, they will give me twenty dinars to remove to another place, to which I have not conſented, "The Umeer laughed and ſaid, take care, dont accept of the offer, for they may be willing to give you fifty.

بيت

به تيشه كس نخراشد زروي خارا گِل
چنان كه بانگ درشت تو ميخراشد دِل

حكايت ۱۴

ناخوش آوازي ببانگ بلند قران همي خواند صاحب دلي
برو بگذشت وگفت ترا مشاهره چند ست گفت هيچ گفت
پس اين زحمت بخود چرا ميدهي گفت ازبهر خدا ميخوانم
گفت ازبهر خدا مخوان

بيت

گر تو قران بدين نمط خواني ببري رونقِ مسلماني

No one, with a mattock, can ſo effectually ſcrape off clay from the face of a hard ſtone, as your diſcordant voice harrows up the ſoul."

TALE XIV.

A man with a diſagreeable voice, was reading the Koran aloud, when a holy man paſſing by, aſked what was his monthly ſtipend. He anſwered, " nothing at all." He reſumed, " why then do you take ſo much trouble?" He replied, " I read for the ſake of God." The other rejoined, " for God's ſake do not read; for if you read the Koran in this manner, you will deſtroy the ſplendor of Iſlamiſm."

باب پنجم در عشق وجواني

حکایت ۱

حسن میمندیرا گفتند سلطان محمود چندین بندهٔ صاحب
جمال دارد که هریکي بدیع جهان ومبتاز زمانند چه گونه است
که با هیچ یک ازایشان میلي و محبتي ندارد چنان که با ایاز
که اورا زیادهٔ حسني نیست گفت هرچه در دل فرود آید
در دیدهٔ نکو نماید

مثنوي

هرکه سلطان مُرید او باشد گرهمه بد کند نکو باشد
وان که راپاد شه بیندازد کسش ازخیل خانه ننوازد

قطعه

کسي بد دیدهٔ انکار اگر نگاه کند
نشان صورت یوسف دهد بناخوبي
وگر بچشم ارادت نگه کند در دیو
فرشته ایش نماید بچشم گروبي

CHAPTER V.

Of Love and Youth.

TALE I.

They aſked Huſn Miemundee, "how happens it that Sultan Mahmood, having ſuch a number of handſome ſlaves, remarkable for their exquiſite beauty, has not ſuch regard and affection for any one of them as for Iyaz, who has nothing extraordinary in his appearance?" He replied, "whatever affects the heart, appears beautiful to the ſight. On whomſoever the Sultan places his affections, although he doth every thing that is bad, yet he will appear ſeemly. And him, whom the king rejects, not one of the houſehold will careſs. Should any one look unfavourably on another, the beauty of Joſeph would appear deformity; and if he caſteth the eyes of deſire on a Demon, he will ſeem a Cherub in his ſight."

حکایت ۲

گویند خواجه را بندهٔ نادرالحسن بود وبا او بر سبیل مودّت ودیانت نظری داشت بایکی از دوستان گفت دریغ اگر این بنده باچنین حسن وشمایلی که دارد زبان درازو بی ادب نبودی گفت ای برادر چون اقرار دوستی کردی توقّع خدمت مدار که چون عاشقی ومعشوقی درمیان آمد مالکی ومملوکی برخاست

قطعه

خواجه بابندهٔ پری رخسار چون درآید ببازی وخنده
چه عجب گرچو خواجه نازکند
واین کشد بار ناز چون بنده

بیت

غلام آبکش باید وخشت زن بود بندهٔ نازنین مشت زن

TALE II.

They tell of a certain great man, who having a very beautiful ſlave, for whom he entertained a virtuous affection, ſaid to one of his friends, "what a pity it is that this ſlave who is handſome, ſhould be rude and inſolent." He replied, "O brother, when you profeſs friendſhip, look not for obedience; as between the lover and the miſtreſs, the relationſhip of maſter and ſervant has ceaſed. When the maſter plays and laughs with his beautiful handmaid, what is the wonder if ſhe coquets in her turn, and he bears the burden of her blandiſhments like a ſlave? The ſlave ought to be employed in carrying water, and making bricks; he who is pampered, becomes inſolent."

حکایت ۳

پارسائي را دیدم بمحبت شخصي گرفتار ورازش ازپرده برملا افتاده چندان که ملامت دیدي وغرامت کشیدي ترک تصابي نکردي وگفتي

قطه

کوته نکنم زدامنت دست گرخود بزني به تیغ تیزم
بعدازتوملاذ وملجأم نیست هم درتو گریزم ارگریزم

باری ملامتش کردم وگفتم عقل نفیست را چه شد که نفس خسیس بروغالب آمد زماني بفکرت فرورفت وگفت

قطعه

هرکجا سلطان عشق آمد نماند
قوت بازوي تقوي را محل
پاک دامن چون زید بیچارهٔ اوفتاده تاگریبان درو حل

TALE III.

I ſaw a religious man ſo captivated by the beauty of a youth, that his ſecret became public, inſomuch that that he ſuffered reproach, and uneaſineſs; however he did not relinquiſh his attachment; and ſaid, "I will not quit the ſkirt of your garment, although yourſelf ſhould ſmite me with a ſharp ſword; beſides thee, I have neither aſylum nor defence; to you alone can I flee for refuge." Once I reproved him, and ſaid, "what has happened to your excellent underſtanting, that mean inclinations ſhould have been able to overpower it?" After reflecting a ſhort time, he replied, "wherever the king of love cometh, the arm of piety hath not power to reſiſt him. How can that poor wretch be clean, who has fallen up to his neck in a quagmire?"

حکایت ۴

یکي را دل از دست رفته بود و ترک جان گفته مطمح نظرش
جاي خطرناک و ورطه هلاک نه لقمه که متصوّر شدي که بکام
آید و نه مرغي که بدام افتد

بیت

چو در چشم شاهد نیاید زرت ز رو خاک یکسان نماید برت

یاران به نصیحتش گفتند که ازین خیال محال تجنّب کن که
خلقي هم بدین هوس که تو داري اسیرند و پاي در زنجیر
بنالید و ثقت

قطعه

دوستان گو نصیحتم مکنید که مرا دیده بر ارادت اوست
جنگ جویان بزور پنجه و کتف دشمنان را کشند خوبان دوست
شرط مودّت نباشد اندیشه جان دل از مهر جانان برگرفتن

TALE IV.

A certain perſon having loſt his heart, abandoned himſelf to deſpair. The object of his affection being a place of danger, a whirlpool; not a morſel with which you could hope to gratify the palate; not a bird that would fall into the net. When your ſweet heart will not look at your gold, that metal and earth appear alike in your ſight. His friends beſought him to relinquiſh this vain imagination, many beſides himſelf being ſeized with this hopeleſs idea, and held in captivity by it. He lamenting ſaid, "Deſire my friends not to admoniſh me, ſince my deſtiny depends on the will of another. Warriors kill their enemies by the ſtrength of their hands, and ſhoulders; but thoſe who are beautiful deſtroy their friends. It is not conſiſtent with the laws of love, though fear of death to relinquiſh our attachment to our miſtreſs.

مثنوي

55 تو که د ربند خویشتن باشی عشق بازي د روغ زن باشي
گر نشاید بد وست ره بردن شرط یاریست د رطلب مردن

رباعی

خیزم چونماند پیش ازین تد بیرم
60 خصم ارهبه شمشیر زنـــد یا تیرم
گر د ست رسد که آستینش گیرم ورنه بروم بر آستانش میرم

متعلقانـــش راکه نظر د رکاروي بودند وشفقت بروزگار او برد ند پندش د اد ند وبندش نهاد ند سودي نداشت

بیت

65 گفت د ردا که طبیب صبر میغر ماید
وین نفس حریص را شکر میباید

شعر

آن شنیدي که شاهدي بنهفت با دل از د ست رفته رامي گفت

You who ſeek your own eaſe, cannot be true in the game of love. If you cannot obtain acceſs to the object of your affection, friendſhip ſemands that you ſhould die in the purſuit. I perſiſt, becauſe no other courſe remains, even though my adverſary covers me with wounds from a ſword, or an arrow. If I ſhould be able, I will ſeize her ſleeve, otherwiſe I will go and expire at her threſhold." His relations who wiſhed him well, and pitied his condition, adminiſtered advice; and fettered him, but without any benefit. Alas! the phyſician preſcribes aloes, whilſt that ſenſualiſt requires ſugar. Have you heard what a miſtreſs whiſpered to one who had loſt his heart?

تا ترا قدر خویشتن باشد پیش چشمت چه قدر من باشد

70 پادشاه زاده را که مطبخ او بود خبر کردند که جواني برسر
این میدان مداومت مي نماید خوش طبع و شیرین زبان سخنهاي
لطیف و نکتهاي غریب ازو مي شنویم چنین معلوم مي شود
که شوري در سر و سوزي در دل دارد که شیدا صفت مي نماید
پسر دانست که دل آویخته اوست و این گرد بلا انگیخته او

75 مرکب بجانب او راند جوان چون دید که شاهزاده بنزدیک او
عزم آمدن دارد بگریست و گفت

بیت

آنکس که مرا بکشت و باز آمد پیش
مانا که دلش بسوخست بر کشتهٔ خویش

80 چندان که ملاطفت کرد و پرسید که از کجائي و چه نام داري
و چه صنعت داني جوان در قعر بحر مودت و عشق چنان غریق بود
که مجال دم زدن اصلا نداشت

"As long as you maintain your own dignity of what value ſhall I appear in your eyes?" They informed the king's ſon, who was the object of his attachment, " that there frequents this place, a young man of amiable manners and converſation, from whom we hear brilliant diſcourſes, and wonderful ſallies of wit; but we apprehend that he has inſanity in his head, and that his heart is inflamed, for he has the appearance of being diſtractedly in love." The Prince, who knew himſelf to be the object of the young man's attachment, and that he had raiſed this duſt of calamity, galloped his horſe towards him. When the youth ſaw that the Prince intended to approach him, he wept, and ſaid, " The perſon who inflicted the mortal wound, is again coming towards me, it ſhould ſeem that his heart compaſſionateth him, whom he hath ſlain." Notwithſtanding the Prince ſhewed him great kindneſs; and aſked from whence come you, what is your name, and what profeſſion do you follow? the youth was ſo immerſed in the profundity of friendſhip and attachment, that abſolutely he was not able to utter a word.

شعر

اگرخود هفت سبق ازبر بخواني

چو آشفتي الف با تا نـــد اني

شاهزاده گفت چرا با من سخن نگويي كه از حلقه درويشانـــم

بلكه حلقه بگوش ايشانم انگه بقوت استيناس محبوب ازميان

تلاطم امواج محبت سر برآورد وگفت

بيت

عجبست باوجودت كه وجود من بماند

تو بگفتن اندر آيي ومراسخن بماند

اين بگفت ونعره بزد وجان بحق تسليم كرد

بيت

عجب از كشته نباشد بدر خيمه دوست

عجب از زنده كه چون جان بدر آورد سليم

Although you know the ſeven portions of the Koran by heart, when you become diſtracted with love, you will not remember your alphabet. The Prince ſaid, " why do not you ſpeak to me, who am numbered amongſt the durwaiſhes, nay am devoted to their ſervice?" Being at length encouraged by the familiarity of his friend's diſcourſe, he faiſed up his head from the buffetings of the billows of affection and ſaid, " It is wonderful how I can exiſt; when admitted to your preſence, and that having heard your voice, I ſhould be able to reply." Having ſaid thus he uttered an exclamation, and ſurrendered his ſoul to God. It would not be ſurprizing if one ſhould be killed at the gate of his beloved, but it would be aſtoniſhing if he came there alive, and brought back his ſoul in ſafety.

حکایت ٥

یکي از متعلمان کمال بهجتي داشت ومعلم را ازانجاکه حس بشریتست باحسن بشره اومیلي بود تا بهنابتي که غالب اوقاتش درین سخن بودي

قطعه

نه آنچنان بتو مشغولم اي بهشتي روي
که یاد خویشتنم درضمیر مي آید
زدیدنت نتوانم که دیده بردوزم
وگرمقابله بینم که تیر مي آید

باري پسر گفت آنچنان که درآداب درسم اجتهاد میکني درآداب نغسم هم نظري فرماي که اگر دراخلاقم ناپسندي بیني که مرا آن پسندیده نماید برانم مطلع گردان تا بتبدیل آن مشغول شوم گفت اي پسر این ازدیگري پرس که آن نظر که مرا باتست جز هنر نمي بینم

TALE V.

There was a certain youth of moſt exquiſite beauty, to whom his tutor, through the frailty of human nature, became ſo attached, that he would be frequently reciting theſe words, "My mind is not ſo weakly engaged in the contemplation of your heavenly face, that I can preſerve any recollection of myſelf. I cannot reſtrain my eyes from beholding you, although I perceive the arrow that comes directly againſt me." Once the youth ſaid, "I entreat you to give the ſame attention to my behaviour as you beſtow on my ſtudies, and if you ſhould deem any part of my conduct reprehenſible, apprize me thereof, that I may endeavour to change it." He replied, "O my ſon, require this of ſome one elſe, for the eyes with which I view you, ſee nothing but virtues.

قطعه

چشم بد اندیش که برکنده باد
عیب نماید هنرش در نظر
ور هنري داري و هفتاد عیب
دوست نه بیند بجز آن یک هنر

حکایت ۶

شبي یاد دارم که یار عزیزم از در درآمد چنان بي اختیار
ازجاي برآمدم که چراغم بآستین کشته شد

بیت

سري طیف من یجلوا بطلعته الدجي
مه شگفت امد از بختم که این دولت ازکجا

بنشست و بتاب آغاز کرد که چرا در حال که مرا دیدي چراغ را
بکشتي گفتم گمان بردم که آفتاب برآمد و نیز طریقان گفته اند

قطعه

گرگراني به پیش شمع آید خیزش اندر میان جمع بکش

The malignant eye, which I wiſh may be torn out, regards every virtue as a blemiſh; but if you have only one excellency, and ſeventy faults, the friend will perceive nothing but that ſingle virtue."

TALE VI.

I remember that one night one of my deareſt friends entered the door, when I was ſo impatient to receive him, that in riſing from my ſeat, the lamp was extinguiſhed by the ſleeve of my garment. There appeared in a viſion, a reſplendent from, whoſe brightneſs illumined the darkneſs of the night. I was aſtoniſhed how my good fortune could have beſtowed ſuch a treaſure. He ſat down and began to complain, that at ſight of him, I had put out the lamp. I replied, " I thought it was ſun riſe; and as the wits have ſaid, if an ugly perſon ſhould ſtand before the candle, ariſe and ſmite him in the midſt of the aſſembly;

125 وَرشکر خنده ایست شیرین لب آستینش بگیر وشمع بکشر

حکایت ۷

یکي دوستي را مدّتها ندیده بود گفت کجایي که مشتاقیم گفت مشتاقي به که ملولي

بیت

130 دیر آمدي اي نگار سرمست زودت ندهیم دامن از دست

شعر

معشوق که دیر دیر بینند آخر کم ازانکه سیر بینند

حکمت

شاهد که با رفیقان آید بجفا کردن آمده ست بحکم انکه از

135 غیرت اغیار و مضادت خالي نباشد

بیت

اذا جئتني في رفقته لتزورني

وان جئت في صلح فانت محارب

but ſhould it prove to be one whoſe ſmiles and whoſe lips are ſweet, lay hold of her ſleeve, and put out the light."

TALE VII.

A perſon who had not ſeen his friend for a long time ſaid, " Where have you been, whilſt I was ſo anxious to hear of you." He anſwered, " it is better to deſire, than to loathe. You have come late O intoxicated idol, I will not let you eſcape from me again quickly. It is however better to ſee a ſweet-heart after intervals of abſence, than to be fatiated with a continuance of her company. The miſtreſs, when ſhe comes accompanied by my rivals, can only do ſo to torment me, becauſe ſuch ſociety muſt excite envy and contention. When thou comeſt to viſit me accompanied by my rivals, although you appear peaceable, yet your intention is hoſtile.

قطعه

بیک نفس که برآمیخت یار با اغیار
بسي نماند که غیرت وجود من بکشد
بخنده گفت که من شمع جمع اي سعدي
مرا ازان چه که پروانه خویشتن بکشد

حکایت ۸

یاد دارم که در ایام پیشین من و دوستی چون دو مغز بادام
در پوستي صحبت داشتیم ناگاه اتفاق سفر افتاد پس از
مدّتي که باز آمدم عتاب آغاز کرد که درین مدّت قاصدي
نفرستادي گفتم دریغ آمدم که دیدهٔ قاصد بجمال تو روشن
کرده و من محروم باشم

یار دیرینه مرا گو بزبان توبه مده
که مرا توبه بشمشیر نخواهد بودن

If my miſtreſs aſſociates with my rival only for an inſtant, I ſhall ſoon die of jealouſy." Smiling he replied, " O Sady, I am the candle of the aſſembly, what is it to me if the moth will conſume itſelf?"

TALE VIII.

I remember that in former times, I aſſociated ſo continually with a friend, that we were like a double almond. A journey unexpectedly happened. When I returned, he began to reproach me for having been ſo long abſent without ſending a meſſenger. I replied, " it ſeemed diſtreſſing to me, that the eyes of a courier ſhould be enlightened by your countenance, whilſt I was deprived of that happineſs. Tell my old friend not to impoſe vow upon me, for I would not vow to relinquiſh him not from the dread of a ſword;

رشکم آید که کسي سِیر نظر در توکند
بازگویم که کسي سیر نخواهد بودن

حکایت ۹

دانشمندي را دیدم بمحبتِ شخصي گرفتار وراضي ازو بگفتار جور فراوان بردي وتحمل بي کران کردي باري بطریق نصیحتش گفتم دانم که ترا درمحبت این منظور علتي نیست وبناي مودّت برذلتي نه باوجود این معني لایق قدر عُلما نباشد خودرا متهم کردن وجوربي ادبان بردن گفت اي یار دست عتاب از دامن روزگارم بدار که بارها درین مصلحت که توگوئي اندیشه کردم صبر برجفاي او سهلتر نماید که صبر ازو وحکیمان گفته اند که دل برمجاهده نهادن آسانتر ~~است که چشم~~ ازمشاهده برگرفتن

مثنوي

هرکه دل پیش دلبري دارد ریش در دست دیگري دارد

I cannot endure the thoughts of any one ſeeing you to ſatiety; again I ſay it is impoſſible for any one to be ſatiated with your company."

TALE IX.

I ſaw a learned man captivated by his attachment for a perſon, and ſubmitting with incredible patience to his inſolent behaviour. Once, by way of admonition, I ſaid to him, I know that there is nothing criminal in your attachment to this perſon, and that this friendſhip is founded on pure virtue; nevertheleſs it is unbecoming the dignity of a learned man to expoſe himſelf to calumny, and to ſuffer inſult from rude people. He replied, "O friend, ceaſe to reproach my deſtiny, for I have frequently reflected on the ſubject you mention, and find it eaſier to ſuffer injury on his account, than to relinquiſh him; and the ſages have ſaid, that it is eaſier to reconcile the heart to labour, than to refuſe your eyes the ſight of a beloved object. Whoſoever hath given his heart to a beloved object, has put his beard into the hands of another.

ایکه بي او بسر نشاید برد گر جفائي کند بباید برد
آهوي پا لهنگ در کردن نتواند بخویشتن رفتن
روزي از دوست گفتمش زنهار چند ازان روز کردم استغفار
نکند دوست زینها راز دوست دل نهادم برانچه خاطر اوست
گر بلطفم بنزد خود خواند ور بقهرم براند اوداند

حکایت ۱۰

درعنفوان جواني چنان که افتد داني با خوش پسري سري وسرّي داشتم بحکم انکه خلقي داشت طیب الادا وخلقي کالبدر اذا بدا

بیت

آنکه نبات عارضش آبحیات میخورد
در شکرش نگه کند هرکه نبات میخورد

اتفاقا بخلاف طبع ازو حرکتي دیدم که نه پسندیدم دامن ازو درکشیدم ومهره مهرش درچیدم وگفتم

If he without whom you cannot live, ſhould commit violence, you muſt ſubmit to it. A deer with a halter round his neck, cannot go where he pleaſeth." One day I ſaid to him, beware of this friend, and many times ſince have I implored forgiveneſs. A lover cannot abſtain from the object of his affection. I have placed my heart under her direction, whether ſhe calls me to her in kindneſs, or rejects me with ſeverity, *it is her pleaſure.*"

TALE X.

In the ſeaſon of my youth, it happened, as you know, that I formed a ſtrict intimacy, with a handſome youth, becauſe he had a melodious voice, and a form beautiful as the full moon juſt appearing above the horizon. The down of his chin ſeemed nouriſhed by the water of immortality; whoſoever beheld his ſweet lips, taſted ſugar candy. It happened that I diſcovered ſomething in his behaviour that did not accord with my diſpoſition, whereupon I quitted his company, and taking up the pieces from the game of friendſhip, I ſaid,

بیت

برو هرچه میبایدت پیش گیر سر ما نداري سر خویش گیر

شنیدمش که میرفت ومیگفت

بیت

شپره گر وصل آفتاب نخواهد رونق بازار آفتاب نکاهد

این بگفت وسفر کرد وپریشاني او در من اثر کرد

بیت

فقدت زمان الوصل والمرء جاهل بقدر لذیذ العیش قبل المصایب

بیت

باز آي ومرا بکش که پیشت مردن

خوشتر که پس از تو زندگاني بردن

امّا بشکر ومنت باري پس از مدتي باز آمد آن حلق داودي متغیر شده وجمال یوسفي بزیان آمده وبرسیب زنخدانش چوبه گردي نشسته ورونق بازار حسنش شکسته متوقع که در کنارش گیرم کناره رفتم وگفتم

" Get away and go where you pleaſe, if you will not follow my advice, take your own courſe. As he was departing I heard him ſay, " If the bat does not chooſe to aſſociate with the ſun, the ſplendor of the luminary will not thereby be diminiſhed." Having ſaid thus he ſet out on a journey, and I experienced much diſquietude, at the ſeparation. The opportunity of intercourſe was loſt. No one knows the value of pleaſure until he has ſuffered adverſity. Return thou and put me to death, for to die in your preſence is better than to live in your abſence. However by the bleſſing of God after a time he returned. But he had loſt the melodious voice of David, and his beauty that had reſembled Joſeph was faded, his chin being covered with duſt like the quince, ſo that the incomparable ſplendor of his beauty was obſcured. He expected that I ſhould have catched him in my arms, when ſtepping aſide, I ſaid,

قطعه

آن روز که خط شاهدت بود صاحب نظر از نظر براندي
امروز بیامدي بصلحش کش فتحه وضمّه برنشاندي

مثنوي

تازه بهارا ورقت زرد شد دیگ منه کاتش ما سرد شد
چند خرامي وتکبر کني دولت پارینه تصوّر کني
پیش کسي رو که طلبکارتست ناز بران کن که خریدارتست

قطعه

سبزه در باغ گفته اند خوشست
داند آنکس که این سخن گوید
یعني از روي دلبران خط سبز
دل عشاق بیشتر جوید

بیت

بوستان تو گندنا زاریست بس که برمي کني ومي روید

"At the time that you flouriſhed in the flower of youth, you drove away thoſe who wiſhed to behold you; but now you return in peace, with the lines of manhood in your countenance. The verdant foliage of ſpring is become yellow. Put not the kettle on the hearth, for our fire is cooled. How long will your pride and vanity laſt? reflect that the ſeaſon of your power is elapſed. Go to him who wants you, ſport yourſelf with thoſe who are willing to buy you. It has been ſaid that verdure is delightful in the garden, and he who ſays thus knoweth it; or in other words, the down on the chin of youth, is what we admired, your garden is a bed of leeks, which the more they are plucked out, grow the ſtronger.

قطعه

تو پار برفتهٔ چو آهو امسال بیامدي چو بوزي
سعدي خط سبز دوست دارد نه هر الغ جوالدوزي

قطعه

گر صبر کني وربکني موي بناگوش
این دولت ایّام نکوئي بسر آید
گر دست بجان داشتمي همچو تو بر ریش
نگذاشتمي تا بقیامت که برآید

قطعه

سوال کردم وگفتم جمال روي ترا
چه شد که مورچه بر گرد ماه جوشیدست
بخندهٔ گفت ندانم چه بود رویم را
مگر بماتم حسنم سیاه پوشیدست

You departed laſt year beautiful as a deer, but are returned ſpotted like a leopard. Sady admires the down of youth, and not hairs like a packing needle. Whether you allow your beard to remain, or pull it out, ſtill the ſeaſon of youth will paſs away. If I had ſuch power over my life as you have over your beard, it ſhould never depart until the day of reſurrection." I aſked him, "what is become of the beauty of your face, that ants are ſprung up round the moon?" He ſmiled and replied, "I know not what has befallen my face, excepting that I am in mourning for my departed beauty."

حکایت ۱۱

یکي را از مستعربان بغداد پرسیدند که ما تقول في المرد ثغت لاخیر فیهم مادام احد هم لطیفا یتخاشن فاذا خشن یتلاطف یعني تاخوب و لطیفند درشتي کنند وچون درشت شوند تلطف کنند ودوستي نمایند

نظم

امرد انکه که خوب روي بود تلخ گفتار وتند خوي بود
چون بریش آمد و بلا درخت شد مردم آمیز و مهر جوي بود

حکایت ۱۲

یکي را از علماي پرسیدند که کسي با ماه روي درخلوت نشسته ودر را بسته ورقیبان خفته ونفس طالب وشهوت غالب چنان که عرب گوید التمر یانع والناظور غیر مانع هیچ داني که بعلت پرهیزگاري از وبسلامت بماند گفت اگر از ماه روي بماند از بدگویان نماند

TALE XI.

They aſked one of the inhabitants of Baghdad his opinion of handſome youths: He replied, " no good is to be found amongſt them, as long as they appear delicate; for then they are inſolent; but when they become rough, they are courteous; or in other words, whilſt handſome and delicate, their behaviour is rude, when they become rough, they are kind and friendly. The youth, whilſt his face continues ſmooth, has bitter words, and a moroſe diſpoſition; when his beard appears, and he is arrived at manhood, he mixes with ſociety and cultivates friendſhip."

TALE XII.

They aſked a learned man; " If a man is ſitting in a ſecret place, with a beautiful girl, the doors ſhut, and the rivals aſleep, the paſſions inflamed and luſt raging, as the Arab ſay, the dates ripe, and the watchman not hindering, whether he thought his virtue would protect him?" He replied, " if he eſcapes from the beautiful girl, he will not eſcape from ſlanderers."

بيت

وان سلم الانسان من سوء نفسه فمن سوء ظن المدعي ليس يسلم

بيت

شايد پس كار خويشتن بنشستن ليكن نتوان زبان مردم بستن

حكايت ١٣

طوطي را با زاغي در قفص كردند طوطي از قبح مشاهده او مجاهده ميبرد وميگفت اين چه طلعت مكروهست وهيأت ممقوت ومنظر ملعون وشمايل ناموزون ياغراب البين ليت بيني وبينك بُعد المشرقين

قطه

علي الصباح بروي تو هركه برخيزد
صباح روز سلامت برو مسا باشد
بداختري چو تو در صحبت تو بايستي
ولي چنانكه توئي در جهان كجا باشد

If the man has not ſuffered his paſſions to overcome his virtue, yet the ſuſpicious world will think ill of him. One may per chance reſtrain his paſſions, but he will not be able to curb men's tongues."

TALE XIII.

They ſhut up a crow in the ſame cage with a parrot, who diſtreſſed at the other's ugly appearance was ſaying, "What is this deteſtable countenance, this odious form, this curſed object with unpoliſhed manners? Thou crow of the deſert, would to God we were as far aſunder as the eaſt is from the weſt. Whoſoever ſhould behold your face when he is riſing, it would convert a goodly morning into a dark evening. Such an ill fated wretch ſhould have a companion like yourſelf, but where in the world can your equal be found?"

عجبتر آن که غراب از مجاورت طوطي بجان آمده بود و لاحول کنان از گردش گيتي همي نالید و دستهاي تغابن بر یکدیگر همي مالید و میگفت این چه بخت نگونست و طالع دون و ایّام بوقلمون لایق قدر من آنستي که با زاغي بر دیوار باغي خرامان همي رفتمي

بیت

پارسارا بس این قدر زندان که بود در طویلهٔ رندان

تا چه گناه کرده ام که روزگارم بعقوبت آن در سلک صحبت چنین ابلهي خود راي و ناجنس خیره درایي بچنین بند و بلا مبتلا کرده است

قطعه

کس نیاید بپاي دیواري که بران صورتت نگار کنند

گرترا در بهشت باشد جاي دیگران دوزخ اختیار کنند

این مثل بدان آوردم تا بداني که چندان که دانا را از نادان نفرتست صد چندان نادان را از دانا وحشتست

What is moſt ſtrange, the crow was equally diſtreſſed by the ſociety of the parrot, and lamenting his fate, complained of the viciſſitudes of fortune, and rubbing the claws of ſorrow one againſt the other was ſaying, "What ill luck, what mean fate, what a reverſe of fortune! It ſuited my dignity to be ſtrutting on a garden wall in company with another crow. It is ſufficient impriſonment for a holy man, that he ſhould be compelled to aſſociate with profligates. How far have I ſinned, that in puniſhment thereof my life ſhould be ſpent in company with ſuch a worthleſs conceited pratler. No one will approach a wall on which your picture is painted. If you had admittance into paradiſe every one would prefer hell to your company." I have brought this example to ſhew that how much ſoever men of underſtanding may deſpiſe the ignorant, theſe are an hundred times more diſtreſſed in the company of the wiſe.

بيت 265

زاهدي در سماع رندان بود زان ميان گفت شاهد بلخي

گر ملولي زما ترش منشين كه توهم در ميان ما تلخي

رباعي

جمعي چو گل ولاله بهم پيوسته تو هيزم خشك در ميان شان رسته

چون باد مخالف و چو سرماناخوش چون برف نشسته و چون يخ بسته

حكايت ۱۴

رفيقي داشتم كه سالها باهم سفر كرده بوديم و نان و نمك خورده وبي كران حقوق صحبت ثابت شده آخر بسبب نغعي اندك آزار خاطر من روا داشت و دوستي سپري شد و با اين همه از هر دو طرف دلبستگي حاصل بود بحكم ان كه شنيدم كه روزي دو بيت از سخنان من در مجمعي همي گفت

A devotee being at a finging party in company with ſome profligates, one of the beauties of Bâlk ſaid to him, " if you are diſpleaſed don't look ſour, for you are bitter enough to us already. In an aſſemblage of roſes and tulips, you reſemble a dry ſtick placed in the midſt. Or like a contrary wind, or intenſe coldneſs; or driven ſnow; or frozen ice."

TALE XIV.

I had a friend with whom I travelled many years, we ate our bread, and ſalt together, and enjoyed the rights of friendſhip to an uncommon degree. Afterwards, on account of ſome paltry advantage, he ſuffered me to be diſpleaſed, and our intimacy ceaſed. But notwithſtanding this difference, there ſtill ſubſiſted a cordial attachment on both ſides, for I heard that he was one day reciting in a company theſe verſes of mine,

قطعه

نگار من چو در آید بخنده نمکین
نمک زیاده کند بر جراحت ریشان
چه بودي ار سر زلفش بدستم افتادي
چو آستین کریمان بدست درویشان

طایفه دوستان نه بر لطف این سخن بل که بر حسن سیرت خویش گواهي دادند اوهم دران میان مبالغه کرده و بر فوت صحبت قدیم تاسف خورده وبخطاي خویش اعتراف کرده معلوم کردم که ازطرف اوهم رغبت هست این بیتها فرستادم وصلح کردم

قطعه

نه ما را درمیان عهد وفا بود جفا کردي وبد مهري نمودي
بیکبار از جهان دل در تو بستم ندانستم که برگردي بزودي
هنوزت گر سر صلحست بازآي کزان محبوبتر باشي که بودي

"When my miſtreſs comes with ſweet ſmiles, ſhe adds more ſalt to the wound: how happy ſhould I be if the tips of her ringlets could fall into my hand, like the ſleeve of the liberal man into the hands of the poor." A number of friends who were preſent praiſed the verſes, not for any merit that they poſſeſſed, but from the generoſity of their own diſpoſitions; he extolled them more than any one, and regretting the loſs of a long eſtabliſhed friendſhip, confeſſed that he had been to blame. Perceiving that he was inclined to a reconciliation, I ſent theſe verſes and made peace with him, "Was there not a treaty of fidelity between us, that you offended me, and ſhewed me a want of affection? I quitted ſociety and fixed my heart on you, not ſuſpecting that you would ſo ſoon have changed. But now, if you are inclined to peace, return; and you ſhall be dearer to me than you were before."

حکایت ۱۵

یکي را زني صاحب جمال بود درگذشت ومادرزن پیر فرتوتي
بعلّت صدّاقْ درخانه متمکن بماند مرد ازمجاورت او بجان
رنجیدي وبحکم صدّاق ازمجاورت او چاره ندیدي یکي
از ین طایفه گفت چه گونه درفراق یارعزیز گفت نادیدن زن
برمن چنان دشوار نمي آید که دیدن مادرزن

مثنوي

گل بتاراج رفت وخاربماند گنج برداشتند ومار بماند
دیده بر تارک سنان دیدن خوشتر ازروي دشمنان دیدن
واجبست ازهزار دوست بُرید تایکي دشمنت نباید دید

حکایت ۱۶

یاد دارم که درجواني گذر داشتم بکوئي ونظر داشتم بماه روي
درایّام تموزي که حرورش آب دهان را بخوشانیدي وسمومش
مغزاستخوان را بجوشانیدي ازضعف بشریت تاب آفتاب

TALE XV.

A perſon having a handſome wife who died, her mother, a decrepid old woman, for the ſake of the dower, ſettled in his houſe. He was teized to death by her ſociety, but on account of the dower, he had no remedy for the evil. One of his acquaintance aſked him how he found himſelf, ſince his ſeparation from his dearly beloved wife. He replied, " not ſeeing my wife, is not ſo diſtreſſing, as the ſight of her mother. The roſe is plucked, but the thorn remains. They have carried off the treaſure, but the ſnake remains. It is better to ſee one's eye fixed on the point of a ſpear, than to look at the face of an enemy. It is better to break off a thouſand friendſhips, than to endure the ſight of a ſingle enemy."

TALE XVI

I recollect that in my youth as I was paſſing through a ſtreet, I caſt my eyes on a beautiful girl. It was in the Autumn, when the heat dried up all moiſture from the mouth, and the ſultry wind made the marrow boil in the bones, ſo that being unable to ſupport the ſun's powerful beams,

نیاوردم لاجرم التجا بسایه دیواري کردم مترقب که کسي
زحمت حرّ تموز ازمن ببرد وبآبي آتش من فرو نشاند ناگاه
ازتاریکي دهلیز خانه روشنائي دیدم جمالي که زبان فصاحت
ازبیان صباحت او عاجز بماند چنانکه درشب تاریک صبح برآید
یا آب حیات از ظلمت بدر آید قدحي برف آب بردست وشکر
دران ریخته ویعرق برآمیخته ندانم بگلابش مطیب کرده
یا قطرهٔ چند از گل رویش دران چکیده في الجمله شراب از
دست نگارینش برگرفتم وبخوردم وعمر گذشته ازسر گرفتم
ظماء بقلبي لایکاد یسیغه رشف الزلال ولو شربت بحُورا

قطعه

حرّم آن فرخنده طالع راکه چشم برچنین روي اوفتد هربامداد
مست مي بیدار گردد نیم شب مست ساقي روز محشر بامداد

I was obliged to take ſhelter under the ſhade of a wall, in hopes that ſome one would relive me from the diſtreſſing heat of ſummer, and quench my thirſt with a draught of water. Suddenly, from the ſhade of the portico of a houſe, I beheld a female form, whoſe beauty it is impoſſible for the tongue of eloquence to deſcribe; in ſo much that it ſeemed as if the dawn was riſing in the obſcurity of night, or as if the water of immortality was iſſuing from the land of darkneſs. She held in her hand a cup of ſnow water, into which ſhe ſprinkled ſugar, and mixed it with the juice of the grape. I know not whether what I perceived, was the fragrance of roſe water, or that ſhe had infuſed into it a few drops from the bloſſom of her cheek. In ſhort, I received the cup from her beauteous hand, and drinking the contents found myſelf reſtored to new life. The thirſt of my heart is not ſuch that it can be allayed with a drop of pure water, the ſtreams of whole rivers would not ſatisfy it. How happy is that fortunate perſon whoſe eyes every morning may behold ſuch a countenance. He who is intoxicated with wine will be ſober again in the courſe of the night but he who is intoxicated by the cupbearer, will not recover his ſenſes until the day of judgment.

حکایت ۱۷

سالي سلطان محمود خوارزمشاه باخطاي براي مصلحتي
صلح اختيارکرده بود بجامع کاشغر درآمدم پسري ديدم در
خوبي بغايت اعتدال ونهايت جمال چنانکه در امثال او
گفته اند

رباعي

معلّمت همه شوخي و دلبري آموخت
جفا و ناز و عتاب و ستمگري آموخت
من آدمي بچنين شکل و خوي و قد و روش
ندیده ام مگر اين شيوه از پري آموخت

مقدمه نحو زمخشري در دست و همي خواند ضرب زيد عمرواً
وکان المتعدي عمرو اگفتم اي پسر خوارزم وخطاي صلح کردند
و زيد و عمرو را خصومت همچنان باقيست بخنديد و مولودم
پرسيد گفتم خاک شيراز گفت از سخنان سعدي چه داري گفتم

TALE XVII.

In the ſame year that Sultan Mohammed Khovaruzm Shah, for ſome weighty reaſon, made peace with the king of Khatai, I entered the moſque of Caſhghur, where I ſaw a boy of incomparable beauty, and remarkably elegant in his form, ſuch as thoſe who have been thus deſcribed, " The maſter perfected you in bold and captivating manners, in tyranny, blandiſhment, forwardneſs, and ſeverity: I never ſaw any mortal poſſeſſed of ſuch beauty, ſuch temper, ſuch ſtature, and accompliſhments, but you may have been inſtructed by a Fairy." He held in his hand the introduction to the ſyntax of Zemukhſhery, and was repeating, " Zeid ſtruck Omar, and became the injurer of Omar." I ſaid, " young man, Khovaruzm and Khatai have made peace; and does there ſtill continue the contention between Omar and Zeid?" He laughed, and aſked where I was born? I anſwered at Sheeraz. He aſked, " what have you of Sâdy's compoſitions?" I replied in Arabic,

قطعه

بليت بنحوي يصول مغاضبا علي كزيد في مقا بلة العمرو
علي جرّ زيد ليس يرفع راسه وهل يستقيم الرفع من عمل الجرّ
گفت غالب اشعار او درين زمين بزبان پارسيست اگر بگوئي
بفهم نزد يكتر باشد كلم الناس علي قدر عقولهم 335

مثنوي

طبع ترا ناهوس نحو شد صورت عقل از دل ما محو شد
اي دلِ عشاق بدام تو صيد ما بتو مشغول و تو با عمرو و زيد
بامداد ان كه عزم سفر مصمم شد مگر كسي از كاروانيان گفته
بودش كه فلان سعديست ديدم كه دوان آمد و تلطف كرد 340
و بروداع تاسف خورد كه چندين روز چرا نگفتي كه منم تا
شكر قدوم بزرگان را بخدمت ميان بستمي گفتم

مصراع

با وجودت زمن آواز نيامد كه منم

" I am enamoured with the ſtudent of Syntax who attacks me as furiouſly as Zied does Omar, and is ſo intent on repeating his leſſon, that he lifts not up his head; for how can the diſdainful perſon look upon others?" He replied, " The greater part of his verſes to be met with it this country are in the Perſian language, if you would repeat ſome of thoſe we ſhould more readily comprehend them. Speak to men according to their capacity." Whilſt you fix your attention on Syntax, our minds are bereft of reaſon; alas thou raviſher of hearts, I am thinking on you only, and you are engroſſed by Omar and Zeid. Probably ſome of the Caravan had told him, that I was Sâdy, for on the morning of our departure, I ſaw him come running, he ſhewed kindneſs and lamented my departure, ſaying how " was it that you ſhould have been ſo long without telling that you are Sâdy, in order that I might have rendered you every ſervice in my power?" I anſwered that I had not power to diſcover myſelf in his preſence.

345 گفتا چه شود گه درین بقعه چند روز برآسایي تا از خدمتت مستفید شویم گفتم نتوانم بحکم این حکایت که دیدم

مثنوي

بزرگي دیدم اندرکوهساري قناعت کرده از دنیا بغاري
چرا گفتم بشهر اندر نیائي که بار بند از دل برکشائي
350 بگفت انجا پریرویان نغزند چوگل بسیارشد پیلان بلغزند

این کلام گفتم وبوسه بر سرروي همدیگر دادیم ووداع کردیم

بیت

بوسه دادن بروي دوست چه سود هم دران لحظه گردنش پدرود

355 سیب گوئي وداع یاران کرد روي زین سوی سرخ ازان سوزرد

شعر

ان لم امت یوم الوداع تاسفا لاتحسبوني في الهوّدت منصفا

He added, "what objection can there be to your remaining here, and favoring us with your company a few days longer?" I replied, "I cannot, on account of the following incident, which once befell me. I saw in the mountain a wise man who having retired from the world dwelt in a cave. I asking why he did not frequent the city to relieve his mind? He replied, there dwell many of exquisite beauty; and where there is much clay the elephants lose their footing." After making this speech, we mutually kissed, and bid each other adieu. What benefit is there in kissing the cheek of a friend at the instant that you are bidding him adieu? It is like an apple with one cheek red and the other yellow. If I die not of grief on the day that I bid adieu, you will not consider me faithful in friendship.

حکایت ۱۸

خرقه پوشي درکاروان حجاز همراه مابود یکي ازامراء عرب
مراورا صد دینار ببخشیده بود تانفقه عیال کند ناگاه دزد
خفاچه برکاروان زدند وپاک ببردند بازرگانان گریه
وزاري کردن گرفتند وفریاد بي فایده خواندن

بیت

گر تضرع کني وگر فریاد دزد زر باز پس نخواهد داد

مگر آن درویش خرقه پوش برقرارخود مانده بود و تغیّر
درونیامده گفتم مگر آن معلوم ترانبردند گفت بلي بردند و
لیکن مرا باآن معلوم چنان الفتي نبود که بمفارقت آن خسته
دل باشم

بیت

نباید بستن اندر چیز وکس دل که دل برداشتن کاریست مشکل
گفتم موافق حال منست انچه توگفتي که مرا درعهد جواني

TALE XVIII.

A durwaiſh accompanied me in the Caravan to Mecca, on whom one of the nobles of Arabia had beſtowed an hundred dinars for the ſupport of his family. Suddenly a band of robbers of the tribe of Kufâcheh attacked the Caravan and plundered it of every thing. The merchants began to cry and lament, and uttered uſeleſs complaints. Whether you ſupplicate, or whether you complain, the thief will not reſtore the money. The durwaiſh was the only exception, he remaining unſhaken and not at all affected by the adventure. I ſaid to him, "perhaps they have not taken your money." He anſwered, "yes they carried it off, but I was not ſo fond of it as to be diſtreſſed loſing it. A man ought not to fix his heart on any thing, or perſon; becauſe it is a difficult matter to remove the heart therefrom." I replied, "your words ſuit my circumſtances exactly; for in my youth

با جواني اتفاق مخالطت بود وصدق مودت بمثابتي كه
قبله چشم جمال او بودي وسود سرمايهٔ عمرم وصال او

قطعه

مگر ملا يكـــه بر آسمان وگر نـــه بشر
بحسن صورت او در زمين نخواهد بود
بد وستي كه حرا مست بعد از و صحبت
كه هيچ نطفه چو او آدمي نخواهد بود

ناگهي پاي وجودش بگل اجل فرورفت ودود فراق از
دودمانش برآمد روزها برسر خاكش مجاورت كردم وازجمله
كه در فراق او گفتم اينست

قطعه

كاش كان روز كه درپاي تو شد خار اجل
دست گيتي بزدي تيغ هـــلاكم بر سر
تا درين روز جهان بي تو نـــديدي چشم
اي منم برسر خـــاك توكه خـــاكم برسر

I contracted a friendſhip for a young man, with ſo warm on attachment, that his beauty was the Keblah of my eyes, and his ſociety the chief comfort of my life. No mortal on earth ever poſſeſſed ſo beautiful a form, perhaps he was an angel from heaven. After his deceaſe, I ſwore never again to cultivate friendſhip, becauſe no other mortal can ever equal him. His ſudden death overwhelmed his family in the deepeſt affliction. I continued at his grave for many days, and this is one of the ſentences which I uttered on the loſs of him. Would to God that on the day, when fate overtook thee, the hand of deſtiny had alſo ſmitten me with the ſword of death, that I might not thus have been left to behold the world without thee. Alas, here am I on your grave, whilſt I wiſh that my head was buried in the earth.

قطعه

انکه قرارش نگرفتي و خواب تا گل ونسرين نفشاندي نخست
گردش گيتي گل رويش بريخت خاربنان بر سر خاکش بروست
بعد از مفارقت او عزم کردم و نيّت جزم که بقيه زندگاني
فرش هوس درنوردم و گرد مجالست نگردم

قطعه

سود دريا نيک بودي گر نبودي بيم موج
صحبت گل خوش بودي گر نيستي تشويش خار
دوش چون طاوس مي نازيدم اندر باغ وصل
اين زمان اندر فراق يار مي پيچم چو مار

حکايت ۱۹

يکي را از ملوک عرب حديث ليلي ومجنون بگفتند وشورش
حال او که باکمال فضل وبلاغت سر در بيابان نهاده است وزمام
اختيار از دست داده است بفرمودش تا حاضر آوردند

He who could never take reſt until he had ſpread roſes and narciſſuſes, through the viciſſitud of heaven the roſes of his cheek are ſcattered whilſt thorns and briars grow over his grave. After a ſeparation from him, I came to a fixed determination that during the remainder of my days, I would fold up the carpet of pleaſure, and abſtain from ſociety. It would be profitable to explore the ocean, but for the dread of the waves. The ſociety of the roſe would be delightful, but for the fear of thorns. Yeſterday I walked proudly as the peacock in the garden of ſociety; but now from the abſence of my friend, I am contorted like the ſnake."

TALE XIX.

They related to one of the kings of Arabia the ſtory of Leila and Mujnoon, and the nature of his inſanity, that whilſt endowed with eminent virtues and poſſeſſing uncommon powers of eloquence, he had abandoned himſelf to diſtraction, and retired into the deſert. The king ordered him to be brought before him.

وملامت کردن گرفت که در شرف السان چه خلل دیدي که
خوي حیواني گرفتي وترک عیش آدمي گفتي مجنون
بنالید وگفت

شعر

405 و رب صدیق لامني في وداده‌ها
الم یرها یوما فتوضح لي عذري

قطعه

کاش کانان که عیب من جستند
رویت اي دلستان بدیدندي
تابجاي ترنج در نظرت
410 بیخبر دستها بریدندي

تا حقیقت معني برصورت دعوي گواهي دادي ملک را در دل
آمد که جمال او را مطالعه کند تا داند که چه صورتست که
موجب چندین فتنه است بفرمود طلب کردند در احیاء عرب

and when he came reproachfully aſked him what he had ſeen unworthy in human nature, to have induced him to aſſume the manners of the brutes, and to relinquiſh the pleaſures of ſociety. Mujnoon wept and ſaid, "many of my friends reproach me for my love of Leila: will they never behold her charms, that my excuſe may be accepted? Would to heaven that they who blame me for my paſſion could ſee thy face, O thou raviſher of hearts, that at the ſight of thee they might be confounded, and inadvertently cut their hands inſtead of the lemon." The king being curious to behold her beauty, that he might be able to judge of the form which had occaſioned ſo much calamity, ordered her to be brought. They ſearched among the Arabian families,

بکر دیدند وبدست آوردند وپیش ملک درصحن سراچه
بداشتند ملک درهیئت او نظرکرد شخصي دید سیاه فام ضعیف
اندام درنظرش حقیر آمد بحکم انکه کمترین خدّام حرم او
بجمال ازو بیش بود و بزینت پیش مجنون بغراست دریافت
وگفت اي ملک ازدریچه چشم مجنون بجمال لیلي نظر بایست

مثنوي

ترا بر درد من رحمت نیاید رفیق من یکی هم درد باید
که با او قصهٔ گویم همه روز دوهیزم را بهم خوشتر بود سوز

شعر

مامرّ من ذکر الحمي بسمعي
ولوسمعت ورق الحمي صاحت معي
یا معشر الخلان قولوا للعافي
یالیت تدري ما بقلب الموجعي

نظم

تندرستان را نباشد درد ریش جزبه همدردي نگویم درد خویش

and having found her, brought her before the king, in the court yard of the palace. The king contemplated her appearance, and beheld a perſon of dark compléxion, and weak form, inſomuch that he thought her ſo contemptible, that the meaneſt ſervant of his haram ſurpaſſed her in beauty and elegance. Mujnoon having penetration enough to diſcover what was paſſing in the king's mind ſaid, " O king, the beauty of Leila muſt be ſeen with the eyes of Mujnoon. Thou haſt no compaſſion on my diſorder, my companion ſhould be affected with the ſame malady, that I might ſit all day repeating my tale to him, for two pieces of wood burn together with a brighter flame. The diſcourſe concerning the verdant plain, which has reached my ears; ha the leaves on that plain heard it, they would have joined their complaints with mine. O my friends ſay to them who are free from love, O we wiſh that you knew what paſſes in the heart of lover. The pain of a wound affects not thoſe who are in health. I will not diſcloſe my grief but thoſe who have taſted the ſame affliction.

گفتن از زنبور بي حاصل بود بايكي در عمر خود ناخورده نيش
تا ترا حالي نباشد همچو من حال ما باشد ترا افسانه پيش
سوز من با دیگری نسبت مکن اونمک بر دست و من بر عضو ریش

حکایت ۲۰

قاضي همداني را حکایت کنند که با نعلبند پسري سرخوش بود و
نعل دلش بر آتش روزگاري در طلبش متالف بود و پویان
ومترصد وجویان وبر حسب واقعه گویان

رباعي

در چشم من آمد آن سهي سرو بلند
بربود دلم زدست و در پاي افگند
این دیدهٔ شوخ میکشد دل بکند
خواهي که بکس دل ندهي دیدهٔ ببند

بیت

از یاد تو غافل نتوان کرد به هیچم
سر کوفته مارم نتوانم که به پیچم

It were fruitleſs to talk of an hornet to them, who never felt the ſting. Whilſt thy mind is not affected like mine, the relation of my ſorrow ſeems only an idle tale. Compare not my anguiſh to the cares of another man; he only holds the ſalt in his hand, but it is I who bear the wound in my body."

TALE XX.

They tell a ſtory of a Cazy of Hamadan, that he was enamoured with a Farrier's beautiful daughter to ſuch a degree, that his heart was inflamed by his paſſion, like a horſe ſhoe red hot in a forge. For a long time he ſuffered great inquietude, and was running about after her in the manner which has been deſcribed, "That ſtately cypreſs coming into my ſight, has captivated my heart and deprived me of my ſtrength, ſo that I lye proſtrate at her feet. Thoſe miſchievous eyes drew my heart into the ſnare. If you wiſh to preſerve your heart, ſhut your eyes. I cannot by any means get her out of my thought. I am the ſnake with a bruiſed head, I cannot turn myſelf."

شنيدم كه در گذري پيش قاضي باز آمد طرفي ازين معامله
بگوشش رسيده بود وزايد الوصف رنجيده دشنام بي تحاشي
داد وسقط گفت وسنگ برداشت وهيچ از بي حرمتي فرو
نگذاشت قاضي با يكي از علماء معتبر كه همعنان او بود گفت

بيت

آن شاهدي وخشم گرفتن بينش
وان عقده برابروي ترش شيرينش
در بلاد عرب گويند ضرب الحبيب زبيب

بيت

از دست تو مشت بر دهان خوردن
خوشتر كه بدست خويش نان خوردن

هماناز وقاحت او بوي سماحت مي آيد پادشاهان سخن
بصلابت گويند وباشد كه درنهان صلح جويند

I have heard that ſhe met the Cazy in the ſtreet, and ſomething having reached her ears concerning him, ſhe was diſpleaſed beyond meaſure and abuſed and reproached him without mercy, flung a ſtone and did every thing to diſgrace him. The Cazy ſaid to a reſpectable man of learning who was in his company, "behold that beauteous girl how rude ſhe is, behold her arched eyebrow, what a ſweet frown it exhibits. In Arabic they ſay, that a blow from the hand of her we love, is as ſweet as raiſins. To receive a blow on the mouth, from thy hand, is preferable to eating bread from one's own hand." Then again ſhe tempered her ſeverity with a ſmile of beneficence, as kings ſometimes ſpeak with hoſtility, when they inwardly deſire peace.

بيت

انگور نو آورده ترش طعم بود
روزي دو صبر کن که شيرين گردد

اين بگفت و ببسند قضا باز آمد تني چند از عدول که ملازم او بودند زمين خدمت ببوسيدند که باجازت سخني داريم در خدمت بگوييم اگرچه ترک ادبست و بزرگان گفته اند

بيت

نه در هر سخن بحث کردن رواست خطا بر بزرگان گرفتن خطاست

امّا بحکم آنکه سوابق انعام خداوندي ملازم روزگار بندگانست مصلحتي که بينند واعلام نکنند نوعي از خيانت باشد طريق صواب آنست که پيرامن اين طمع نگردي وفرش ولع در نوردي که منصب قضا پايگاهي منيع است تا بگناهي شنيع ملوّث نگردي حريف اينست که ديدي وحديث اينست که شنيدي

Unripe grapes are ſour, but keep them a day or two and they will become ſweet. The Cazy having ſaid thus repaired to his court. Some well diſpoſed perſons, who were in his ſervice, made obeiſance and ſaid, "that with permiſſion they would repreſent a matter to him, although it might be deemed unpolite, as the Sages have ſaid, it is not allowable to argue on every ſubject; it is criminal to deſcribe the faults of a great perſonage; but that in conſideration of the kindneſs which his ſervants had experienced from him, not to repreſent what to them appears adviſable, is a ſpecies of treachery. The laws of rectitude require that you ſhould conquer this inclination, and not give way to unlawful deſires for the office of Cazy is a high dignity, which ought not to be polluted with a crime. You are acquainted with your miſtreſs's character, and have heard her converſation.

مثنوي

يكي كرده بي آب روئي بسي چه غم دارد از آب روبي كسي
بسا نام نيكوبي پنجاه سال كه يك نام زشتش كند پايمال
قاضي را نصيحت ياران يكدل پسند آمد وبر حسن راي و 475
حفظ وفاي ايشان آفرين كرد و گفت نظر عزيزان در مصلحت
حال من عين صوابست و مسئله بي جواب ولكن

شعر

ولوان حبا بالسلام يزول لسمعت افكا يفتريه عدول

480

بيت

ملامت كن مرا چند انكه خواهي
كه نتوان شستن از زنگي سياهي

اين بگفت وكسانرا بتفحص حال او برانگيخت ونعمت بيكران
بريخت كه گفته اند هركرا زر در ترازوست زور در بازوست
وانكه بر دنيا دست رسي ندارد در رهبه دنيا كسي نخارد 485

She who has loſt her reputation, what cares ſhe for the character of another? It has frequently happened that a good name acquired in fifty years has been loſt by a ſingle imprudence." The Cazy approved the admonition of his cordial friends, praiſed their underſtanding and fidelity, and ſaid, " the advice which my friends have given, in regard to my ſituation, is perfectly right, and their arguments are unanſwerable. Of a truth, if friendſhip was to be loſt on our giving advice, then the juſt might be accuſed of falſehood. Reprehend me as much as you pleaſe, but you cannot waſh the blackmoor white." Having ſaid thus, he ſent people to enquire how ſhe did, and ſpent a great deal of money according to the ſaying, " He who has money in the ſcales, has ſtrength in his arms; and he who has not the command of money, is deſtitute of friends in the world.

بيت

هركه زرديد سرفرو آورد ورترازوي آهنين دوشست

في الجمله شبي خلوتي ميسّر شد وهم دران شب شحنه را

خبر شدكه قاضي همه شب شراب درسروشاهد دربر ازتنعم

نخفتي وبترنم گفتي

غزل

امشب مگر بوقت نمي خواند اين خروس

عشاق بس نكرده هنوز ازكنار وبوس

رخسار يار درخم گيسوي تابدار

چون گوي عاج درخم چوگان آبنوس

يكدم كه چشم فتنه نخفتست زينهار

بيدار باش تانرود عمر بر فسوس

تانشنوي زمسجد آدينه بانگ صبح

يا از درسراي اتابک غريو کوس

Whoſoever ſees money, lowers his head; like the beam of the ſcales, which ſtops altho it be made of iron." To be brief, one night he obtained a meeting in private, and the ſuper-intendent of the police was immediately informed of the circumſtance, that the Cazy paſſed the whole night in drinking wine, and fondling his miſtreſs. He was too happy to ſleep and was ſinging, " that the Cock had not crowed that night at the uſual hour." The lovers were not yet ſatisfied with each others company; the cheeks of the miſtreſs were ſhining between her curling ringlets, like the ivory ball in the ebony bat in the game of Chowgong. In that inſtant, when the eye of enmity is aſleep, be thou upon the watch, leſt ſome miſchance befal you; until you hear the Mouzzin proclaiming the hour of prayer; or the ſound of the kettel drum from the gate of the police of Atabuk,

لب برلبي چوچشم خروس ابلهي بود
برداشتن بگفتن بيهودهٔ خروس

قاضي درين حالت بود يکي ازمتعلّقان درآمد وگفت چه
نشيني خيزوتاپاي داري گريز که حسودان برتو دقّي گرفته‌اند
بلکه حقّي گفته‌اند تا مگر اين آتش فتنه که هنوز اندک
است بآب تدبيري فرونشانيم مبادا که فردا چون بالا گيرد
عالمي را فراگيرد قاضي بتبسم فرونگه کرد وگفت

قطعه

پنجه درصيد کردهٔ ضيغم را چه تفاوت کند که سگ آيد
روي درروي دوست کن بگذار ناعدو پشت دست مي خايد

ملک را دران شب آگهي دادند که درمُلک توچنين منکري
حادث شده است چه فرمائي گفت من اورا ازجملهٔ فضلاء
عصر ويگانهٔ دهر ميدانم باشد که معاندان درحق او بغرض
خوض کرده باشند اين سخن درسمع قبول من نيايد مگر انگه
که معاينه گردد که حکما گفته‌اند

it would be fooliſhneſs to ceaſe kiſſing at the crowing of the fooliſh cock. The Cazy was in this ſituation when one of his ſervants entering ſaid, "why are you ſitting thus, ariſe and run, as faſt as your feet can carry you, for your enemies have laid a ſnare for you, nay they have ſaid the truth. But whilſt this fire of ſtrife is yet but a ſpark, extinguiſh it with the watter of good management; for it may happen that to-morrow when it breaks out into a flame, it will ſpread throughout the world." The Cazy ſmiling looked on the ground and ſaid, "If the lion has his paw on the game, what ſignifies it if the dog ſhould come. Turn your face towards your miſtreſs, and let your rival bite the back of his hand." That very night they carried inteligence to the king of the wickedneſs which had been committed in his dominions, and begged to know his commands. He anſwered, "I believe the Cazy to be the moſt learned man of the age; and it is poſſible that this may be only a plot of his enemies to injure him. I will not give credit to this ſtory, without I ſee proofs with mine own eyes; for the ſages have ſaid.

بيت

به تندي سبک دست برد ن بتيغ

بدندان برد پشت دست دريغ

شنيدم که سحرگاهي ملک باتني چند از خاصان بر بالين قاضي رسيد شمع را ديد ايستاده وشاهد نشسته ومي ريخته وقدح شکسته وقاضي درخواب مستي بيخبر از ملک هستي ملک بلطفش بيدار کرد وگفت برخيز که آفتاب برآمد قاضي دريافت وگفت از کدام جانب برآمد گفت از جانب مشرق گفت الحمد لله که در توبه باز ست بحکم اين حديث که لا يغلق باب التوبته علي العباد حتي تطلع الشمس من مغربها و گفت استغفر الله واتوب اليه

قطعه

اين دو چيزم برکناه انگيختند بخت نافرجام و عقل ناتمام

گر گرفتارم کني مستوجبم ور ببخشي عفو بهتر از انتقام

He who quickly lays hold of the ſword in his anger, will gnaw the back of his hand through ſorrow." I heard that at the dawn of day, the king with ſome of his principal courtiers came to the Cazy's bed chamber. He ſaw the candle burning, and the miſtreſs ſitting down, with the wine ſpilt, and the glaſs broken; and the Cazy ſtupified between ſleep and intoxication, loſt to all ſenſe of his exiſtence. The king kindly waked him, " and ſaid, get up for the ſun is riſen." The Cazy perceiving him, aſked, " from what quarter has the ſun riſen?". The king anſwered from the Eaſt. The Cazy replied, " God be praiſed, then the door of repentance is ſtill open, according to the tradition, the gate of repentence ſhall not be ſhut againſt the ſervants of God, until the ſun ſhall riſe in the weſt; adding, now I aſk pardon of God, and vow to him that I will repent. Theſe two things have led me unto ſin, ill fortune, and a weak underſtanding. If you ſeize me I deſerve it, but if you pardon me, forgiveneſs is better than vengeance.

ملک گفت توبه درین حالت که بر هلاک خود اطلاع یافتي سودي ندارد

قطعه

چه سود از دزدي انگه توبه کردن
که نتواني کمند انداخت بر کاخ
بلند از همبوه گو کوتاه کن دست
که کوته خود ندارد دست بر شاخ

ترا باوجود چنان منکري که ظاهر شد سبیل خلاصي صورت نه بندد این بگفت و موکلان عقوبت بروي درآویخت گفت مرا درخدمت سلطان یک سخن باقیست ملک پرسید که آن چیست

قطعه

بآستین ملالي که بر من افشاني
طمع مدار که از دامنت بدارم دست

The king "ſaid repentance can now avail nothing, as you know that you are about to ſuffer death. What good is there in a thief's repentance, when he has not the power of throwing a rope into the upper ſtory. Tell him who is tall, not to pluck the fruit, for he of low ſtature cannot extend his arm to the branch. To you who have been convicted of ſuch wickedneſs, there can be no hopes of eſcape." The king having ſaid thus, ordered the officers of juſtice to take charge of him. The Cazy ſaid, "I have yet one word to ſpeak to your majeſty." He aſked, "what is it?" He replied, "as long as I labour under your diſpleaſure, think not that I will let go the ſkirt of your garment.

اگر خلاص محالست ازین گنه که مراست
بدان کرم که تو داري امیدواري هست

545 ملک گفت این لطیفه بدیع آوردي واین نکته غریب گفتي ولیکن محال عقلست وخلاف شرع که ترا فضل وبلاغت امروز از چنگ عقوبت من برهاند مصلحت آن بینم که ترا از قلعه به نشیب بیندازم تا دیگران عبرت گیرند گفت اي خداوند جهان پرورده نعمت این خانه انم ونه تنها من این 550 گنه کرده ام دیگریرا بیند از تا من عبرت گیرم ملک را ازین سخن خنده آمد وبعفو از سرخطاي او درگذشت ومتعندان او را که اشارت بکشتن او کرده بودند گفت

بیت

همه جهال عیب خویشتنید طعنه برعیب دیگران مزنید
555 هرکه او عیب خویشتن بیند طعنه برعیب دیگران نکند

Although the crime which I have committed may be unpardonable, ſtill I entertain ſome hopes from your clemency. The king ſaid, " you have ſpoken with admirable facetiouſneſs and wit, but it is contrary to reaſon and to law that your wiſdom and eloquence ſhould reſcue you from the hand of juſtice. To me it ſeems adviſable that you ſhould be flung headlong from the top of the caſtle to the earth, as an example for others." He replied, " O monarch of the univerſe, I have been foſtered in your family, and am not ſingular in the commiſſion of ſuch crimes, therefore I beſeech you to precipitate ſome one elſe, in order that I may benefit by the example." The king laughed at his ſpeech, and ſpared his life; and ſaid to his enemies, " All of you are burthened with defects of your own, reproach not others with their failings. Whoſoever is ſenſible of his own faults, carps not at another's failing."

حکایت منظومه ۲۱

جواني پاک بازو پاک روبود که با پاکیزه رویي درگرو بود
چنین خواندم که در دریاي اعظم بگردابي درافتادند باهم
چو ملّاح آمدش تا دست گیرد مبادا که اندران سختي بمیرد
همي گفت از میان موج تشویر مرا بگذار و دست یار من گیر
درین گفتن جهان بروي درآشفت شنیدندش که جان میدادومي گفت
حدیث عشق ازان بطال نیوش که در سختي کند یاري فراموش
چنین کردند یاران زندگاني زکار افتاده بشنو تا بداني
که سعدي راه و رسم عشق بازي چنان داند که در بغداد تازي
دلارامي که داري دل در و بند دگر چشم از همه عالم فرو بند
اگر لیلي و مجنون زنده گشتي حدیث عشق ازین دفتر نوشتي

TALE XXI.

There was an affectionate and amiable youth who was betrothed to a beautiful girl. I have heard that as they were ſailing on the ocean, they fell together into a whirlpool. When the mariners went to the young man that they might catch his hand, and ſave him from periſhing, in that unhappy juncture, he called aloud and pointed to his miſtreſs from the midſt of the waves, "Leave me and take the hand of my beloved." The whole world admired him for that ſpeech, and when he was expiring he was heard to ſay, "Learn not the tale of love from that faithleſs wretch, who forgets his beloved in the hour of danger." Thus ended the lives of thoſe lovers; hearken and learn from thoſe of experience, for Sâdy is as converſant in the ways and cuſtoms of love, as the Arabic language is familiar at Baghdad. Fix your heart on the miſtreſs whom you have choſen, and be blind to every other earthly object. If Leila and Mujnoon were now living, they might learn the hiſtory of love from this book.

باب ششم در ضعف و پیري

حکایت ۱

باطائفهٔ دانشمنـــد ان در جامع دمشق بحثي همي کردم ، ناگاه جواني از در در آمد و گفت با شما کسي هست که زبان فارسي داند اشارت بمن کردند گفتم خیرست گفت پیري صد و پنجاه ساله در حالت نزعست و بزبان فارسي چیزي میگوید و مفهوم ما نمي گردد اگر بکرم قدم رنجه شوي مزد یابي باشد که وصّیتي کند چون ببالینش فرا رسیدم این میگفت

قطعه

دمي چند گفتم برآرم بکام دریغا که بگرفت راهِ نفس
دریغا که برخوان الوان عمر دمي چند خوردیم و گفتند بس
معناي این سخن با شامیان بعربي گفتم تعجب کردند از عمر
دراز و تاسّف خوردن او بر حیات دنیا گفتنش چه گونه درین
حالت گفت چه گویم

CHAPTER VI.

On Imbecility and Old age.

TALE I.

I was engaged in a diſputation with ſome learned men in the Moſque of Damaſcus, when ſuddenly a young man entering the gate ſaid, " is there any one amongſt you who underſtands the Perſian language?" They pointed to me, I aſked what was the matter. He anſwered, " an old man, of a hundred and fifty years of age, is in the agonies of death, and ſays ſomething in the Perſian language, which we do not comprehend. If you will have the goodneſs to take the trouble to go, you will obtain your reward: perhaps he may want to make his will." When I came to his pillow, he ſaid, " I was in hopes that I ſhould have ſpent the ſmall remnant of my life in eaſe, but I can ſcarcely draw my breath. Alas that at the table of variegated life, I ate a little and they ſaid it is enough." I explained to the Damaſciens in Arabic, the ſignification of the diſcourſe. They wondered that at his advanced age, he ſhould grieve for worldly life. I then aſked him how he found himſelf. He replied, " what can I ſay?

قطعه

ندیده که چه سختی همی رسد بکسی
که از دهانش بدر میکنند دندانی
قیاس کن که چه حالش بود دران ساعت
که از وجود عزیزش بدر رود جانی
گفتم تصوّر مرگ از خیال بدر کن و وهم را بر طبیعت مستولی
مگر دانکه فیلسوفان گفته اند مزاج اگرچه مستقیم بود اعتماد
بقارا نشاید و مرض اگرچه هایل بود دلالت کلی بر هلاک
نکند اگر فرمائی طبیبی را بخوانیم تا معالجه کند که به شوی
گفت هیهات

مثنوی

خواجه در بند نقش ایوانست
خانه از پای بست ویرانست

Have you not ſeen what pain he ſuffers, who has one of his teeth drawn out of his mouth; think then what muſt be the ſtate in that moment when the ſoul is departing from this precious body." I ſaid diſmiſs from your imagination the thoughts of death, and let not apprehenſion overcome your conſtitution; for the philoſophers have ſaid, although the animal ſyſtem be in full vigour, yet we ought not to rely in its continuance; and on the other hand, although a diſeaſe be dangerous, yet it is no poſitive proof of approaching death. If you will give me leave, I will ſend for a phyſician, that he may preſcribe ſome medicine which may be the means of your recovery." He replied, "alas! The maſter of the houſe is conſidering how to decorate his hall, whilſt the foundation is in a ſtate of decay.

دست برهم زند طبیب ظریف
چون خرف بیند اوفتاده حریف
پیرمردي زنزع مي نالید
پیرزن صندلش همي مالید
چون مخبط شد اعتدال مزاج
نه عزیمت اثر کند نه علاج

حکایت ۲

پیري حکایت کرده بود که دختري خواسته بودم وحجره بگل آراسته وبخلوت باو نشسته ودیده ودل دروبسته شبهاي دراز نخفتمي وبذلها ولطیفها گفتمي تا باشد که وحشت نگیرد وموانست پذیرد ازان جمله شبي میگفتم که بخت بلندت یار بود وچشم دولت بیدار که بصحبت پیري افتادي پخته وجهاندیده وگرم وسرد روزگار چشیده ونیک وبد آزموده حق صحبت بداند وشرط مودت بجاي آرد ومشفق ومهربان خوش طبع وشیرین زبان

The ſkilful phyſician ſmites his hands together, when he ſees the old man broken like a potſherd. The ſick man was lamenting in agony, whilſt an old woman was anointing his feet with a preparation of ſandal-wood. But when the animal temperament is deſtroyed, neither amulets nor medicines are of any uſe.

TALE II.

An old man telling a ſtory about himſelf ſaid, " when I married a young virgin, I bedecked a chamber with flowers, ſat with her alone, and had fixed my eyes and heart ſolely upon her. Many long nights I paſſed without ſleep, repeating jeſts and pleaſantries, to remove ſhyneſs, and make her familiar. On one of thoſe nights I ſaid, fortune has been propitious to you, in that you have fallen into the ſociety of and old man, of mature judgment, who has ſeen the world, and experienced various ſituations of good and bad fortune, who knows the rights of ſociety, and has performed the duties of friendſhip, one who is affectionate, affable, cheerful and converſable.

مثنوي

تا توانم دلت بدست آرم ور بيازاريم نيازارم
ورچوطوطي شكربود خورشت جان شيرين فداي پرورشت
نه گرفتار آمدي بدست جواني معجب وخيره راي سرتيزو
سبك پاي كه هردم هوائي پزد وهر لحظه رائي زند وهر شب جاي
خسپد وهر روز ياري گيرد

قطعه

جوانان خورم اند وخوب رخسار وليكن در وفا باكس نيايند
وفاداري مدار از بلبلان چشم كه هردم برگلي ديگر سرايند
امّا طائفه پيران بعقل وادب زندگاني كنند نه برمقتضاي
جهل جواني

بيت

زخود بهتري جوي وفرصت شمار
كه باچون خودي كم كني روزگار

I will exert my utmoſt endeavours to gain your affection, and if you ſhould treat me unkindly, I will not be offended; or if like the parrot your food ſhould be ſugar, I will devote my ſweet life to your ſupport. You have not met with a youth of a rude diſpoſition, with a weak underſtanding, head ſtrong, a gadder, who would be conſtantly changing his ſituation and inclinations, ſleeping every night in a new place, and every day forming ſome new intimacy. Young men may be lively and handſome, but they are inconſtant in their attachments. Look not for fidelity from thoſe, who with the eyes of the nightingale, are every inſtant ſinging upon a different roſebuſh. But old men paſs their time in wiſdom and good manners, not in the ignorance and frivolity of youth. Seek for one better than yourſelf, and having found him, conſider yourſelf fortunate; for with one like yourſelf, you would paſs your life without improvement."

گفت چندان برین نمط بگفتم وگمان بردم که دلش رقید
من آمد وصید من شد ناگاه نفسي سرد از دل پر درد برآورد
وگفت چندین سخن که گفتي در ترازوي عقل من وزن
آن یک سخن ندارد که از قابلهٔ خویش شنیده ام که زن
جوان را اگر تیري در پهلو نشیند به که پیري في الجمله امکان
موافقت نبود و مفارقت انجامید مدّت عدّت برآمد عقد
نکاحش با جواني بستند تند ترش روي تهي دست بد خوي
جور و جفا میدید و رنج و عنا میکشید وشکر نعمت حق همچنان
میگفت که الحمد لله که ازان عذاب الیم برهیدم وبدین
نعمت مقیم برسیدم

بیت

با این همه جور و تند خوئي نازت بکشم که خوبرویي

قطعه

با تو مرا سوختن اندر عذاب به که شدن با دگري در بهشت
بوي پیاز از دهن خوبروي نغزتر آید که گل از دست زشت

He ſaid, " I ſpoke a great deal after this manner, and thought that I had made a conqueſt of her heart; when all of a ſudden, ſhe fetched a cold ſigh from the bottom of her heart, and replied; all the fine ſpeeches that you have been uttering, have not ſo much weight in the ſcale of my reaſon, as one ſingle ſentence which I heard from my nurſe; that if you plant an arrow in the ſide of a young woman, it is not ſo painful as the ſociety of an old man. In ſhort," continued he, " it was impoſſible to agree, and our differences ended in a ſeparation. After the time preſcribed by law, ſhe married a young man of an impetuous temper, ill natured and in indigent circumſtances; ſo that ſhe ſuffered the injuries of violence, with the evils of penury; however, ſhe returned thanks for her lot, and ſaid, God be praiſed, that I eſcaped from infernal torment, and have obtained this permanent bleſſing. Amidſt all this violence, and impetuoſity of temper, I will put up with your airs, becauſe you are handſome. It is better to burn with you in hell, than to be in paradiſe with the other. The ſcent of onions from a beautiful mouth, is more fragrant than the odour of the roſe from the hand of one who is ugly."

حکایت ۳

مهمان پیري بودم در دیار بکر مال فراون و فرزند خوبروي
داشت شبي حکایت کرد مرا در عمر خویش بجز این فرزند
نبود ست درختي درین وادي زیارتگاهست که مردمان
بحاجت خواستن انجا روند شبهاي در پاي آن درخت بحق
نالیده ام تا مرا این فرزند بخشید ه است شنیدم که پسر با رفیقان
آهسته میگفت چه بودي که من آن درخت را بدانستمي که
کجاست تا دعا کردمي که پدرم بمیرد

حکمت

خواجه شادي کنان که فرزند عاقلست و پسر طعنه زنان که
پدرم فرتوت

قطعه

سالها بر تو بگذرد که گذر نکني سوي تربت پدرت
تو بجایي پدر چه کردي خیر تا همان چشم داري از پسرت

TALE III.

In the territory of Diarbekr, I was the gueſt of a very rich old man, who had a handſome ſon. One night, he ſaid, "during my whole life, I never had any child but this ſon. Near this place is a ſacred tree, to which men reſort to offer up their petitions. Many nights at the foot of this tree I beſought God, until he beſtowed on me this ſon." I heard that the ſon was ſaying to his friends, in a low tone of voice, "how happy ſhould I be to know where that tree grows, in order that I might implore God for the death of my father." The father was rejoicing in his ſon's wiſdom; whilſt the ſon deſpiſed his father's decrepitude. Many years have elapſed ſince you viſited your father's grave; what piety have you ſhewn towards your parent, that you ſhould expect dutifulneſs from your ſon?

حکایت ۴

روزي بغرور جواني سخت رانده بودم وشبانگه بپاي اوهي
سست مانده پير مردي ضعيف از پس کاروان همي آمد و گفت
چه خسپي خيز نه جاي خفتنست گفتم چون روم که نه پاي
رفتنست گفت نشنيده که گفته اند رفتن و نشستن به که
دويدن و گسستن

قطعه

اي که مشتاق منزلي مشتاب پند من کار بند وصبر آموز
اسپ تازي دو تگ رود بشتاب اشتر آهسته ميرود شب وروز

حکايت ۵

جواني چست ولطيف و خندان وشيرين زبان در حلقه
عشرت ما بود که دردلش از هيچ نوعي غم نيامدي ولب از
خنده فراهم نياوردي روزگاري برآمد که اتفاق ملاقات
نيفتاد بعد ازان ديدمش زن خواسته وفرزندان خاسته و

TALE IV.

Once in the vigour of youth I had performed a long journey, and at night, being fatigued, remained at the foot of a mountain. A debilitated old man, who arrived after the caravan, ſaid, "why do you ſleep? get up, this is not a place for repoſe." I ſaid to him, "how can I proceed, not having the uſe of my feet?" He replied, "have you not heard how it has been ſaid, that proceeding and halting, is better than running until you are fatigued." O ye, who wiſh to reach the end of your day's journey, be not in haſte; liſten to my counſel, and learn patience. The Arab horſe makes two ſtretches on full ſpeed, and the camel travels ſlowly day and night.

TALE V.

An active, pleaſant, and merry youth, of agreeable manners, was one of our happy ſociety; ſorrow in no ſhape entered his breaſt, laughter would not ſuffer him to cloſe his lips. A conſiderable time had paſſed without my happening to meet with him. Afterwards I ſaw him with a wife and children;

بیخ تشاطش برید ه وگل هوسش پژمرد ه پرسیدمش که این چه
حالتست گفت تا کودکان بیاوردم ذکر کودکي نکردم

بیت

چون پیر شدي ز کودکي دست بدار
بازی و ظرافت بجوانان بگذار

مثنوي

طرب نوجوان ز پیر مجوي که ذگرناید آب رفته بجوي

زرع را چون رسید وقت درو نخرامـــد چنانکه سبزهٔ نو

قطعه

دورجواني بشد از دست من آه دریغ آن زمن دلفروز
قوّت سر پنجهٔ شیري برفت راضیم اکنون به پیري چو یوز
پیرزني موي سیه کرده بود گفتمش اي مامک دیرینه روز
موي به تلبیس سیه کرده گیر راست نخواهد شدن این پشت کوز

his merriment had ceaſed, and his countenance was much altered. I aſked him what was the matter. He replied, " When I became the father of children I left off childiſh ſport. When you are grown old, give up puerilities; and leave play and joking to youth. Look not for the ſprightlineſs of youth in old age, ſince the ſtream will not return again to the ſpring head. When the field of corn is fit for the ſickle, it does not wave in the wind, with that vigour, as when it was green. The ſeaſon of youth has elapſed, alas! thoſe days which enlivened the heart. The lion has loſt the ſtrength of his paw, and like an old leopard, I am now contented with a cheeſe." An old woman having ſtained her hairs black, I ſaid to her, O my little old mother, you have made your hair black, but cannot ſtraighten your bent-back.

حکایت ۶

روزي بجهل جواني بانگ برمادرزدم د ل آزرده بگنجي
نشست گریان همي گفت مگر خوردي فراموش کردي که
درشتي میکني

قطعه

چه خوش گفت زالي بفرزند خویش
چو دیدش پلنگ افگن و پیـــل تن
گر از عهد خوردیت یاد آمدي
که بیچاره بودي درآغوش من
نکردي درین روز بر من جفا
که تو شیر مردي و من پیره زن

حکایت ۷

توانگري بخیل را پسري رنجور بود نیک خواهانش گفتند
مصلحت آنست که ازبهر او ختم قران کني ویا بذل قربان

TALE VI.

One day, through the ignorance of youth, I ſpoke ſharply to my mother, which vexing her to the heart, ſhe ſat down in a corner, and wept, ſaying, "Have you forgotten all the trouble that you gave me in your infancy, that you thus treat me with unkindneſs? What a good ſaying was that of an old woman to her ſon, when ſhe ſaw him able to ſubdue a tiger, having the ſtrength of an elephant. If you had but recollected your time of childhood, when you lay helpleſs in my arms, you would not treat me with violence, now that you have the ſtrength of a lion, whilſt I am an old woman."

TALE VII.

A rich miſer having a ſon that was ſick, his friends repreſented that he ought either to cauſe the Koran to be read from beginning to end, or elſe offer ſacrifice,

سر باشد که خداي تعالي شفا دهد لختي باندیشه فرورفت و
گفت ختم مصحف بحضور اولیتر که کله دورست صاحبدلي
بشنید وگفت خنده بعلت آن اختیار افتاد که قران بر سر
زبانست و زر درمیان جان 120

مثنوي

دریغا کردن طاعت نهادن گرش همراه بودي دست دادن
بدیناري چو خرد رگل بماند وزالحمدي بخواهي صد بخواند

حکایت ۸

پیر مردیرا گفتند چرا زن نکني گفت با پیر زنانم الفتي نباشد 125
گفتند زن جوان بخواه چون مکنت داري گفت مرا که پیرم
با پیرزنانم الفتي نباشد او را که جوان باشد با من که پیرم چون
دوستي صورت بندد

that the high God might reſtore his ſon to health. After a little conſideration he ſaid, " it is better to read the Koran, as it is at hand, and the flocks are at a diſtance." A holy man hearing this ſaid, " he preferred reading the Koran becauſe the words are at the tip of his tongue, and the money is in the inſide of his heart. Alas! if the performance of religious rites was to be accompanied with alms, they would remain like the aſs in the mire; but if you require only the firſt chapter of the Koran, they will repeat it an hundred times."

TALE VIII.

They aſked an old man, why he did not marry. He anſwered, " I ſhould not like an old woman." They ſaid, " marry a young one, ſince you have property," He replied, " ſince I, who am an old man, ſhould not be pleaſed with an old woman, how can I expect that a young one would be attached to me."

حکایت نهم منظومه

شنیدم که دیرین روزها کهن پیری
خیال بست به پیرانه سر که گیرد جفت
بخواست دخترکی خوب روی گوهرنام
چو درج گوهر از چشم مردمان بنهفت
چنانکه رسم عروسی بود تماشا بود
ولی بحمله اوّل عصای شیخ بخفت
کمانکشید و نزد بر هدف که نتوان دوخت
مگر بسوزن فولاد جامهٔ هنگفت
بدوستان گله آغاز کرد و حجت ساخت
که خانمان من این شوخ دیده پاک برفت
میان شوهر و زن جنگ فتنه خاست چنان
که سر بشحنه و قاضی کشید و سعدی گفت
پس از خلافت و شنعت گناه دختر نیست
ترا که دست بلرزد گهر چه دانی سفت

TALE IX.

I have heard, that, not long ago, a decrepid old man, in his dotage, took it into his head to marry, and wedded a beautiful virgin named Gem, who like a casket of jewels, had been concealed from the sight of men. The nuptials were celebrated with all the splendor usual on such occasions. Shortly after, he began complaining to his friends, and attempted to make it appear that the impudent girl had dishonored his family. Such strife and contention ensued between the parties, that at last the cause was brought before the superintendent of the police, and the Cazy. When matters had come to this pass, "Sady said, the girl is not to blame; how can you, with your trembling hand, be able to bore pearls?"

باب هفتم در تاثیر تربیت

حکایت ۱

یکي آنوزرا پسري کودن داشت پیش یکي از دانشمندان فرستاد که مرا این را تربیتي کن مگر عاقل شود مدتي تعلیمتش کرد موثر نبود پیش پدرش کسي فرستاد که این عاقل نمیشود ومرا دیوانه کرد

قطعه

چون بود اصل جوهر قابل تربیت را درو اثر باشد
هیچ صیقل نکو نداند کرد آهني را که بدگهر باشد
سگ بدریاي هفتگانه مشو که چو ترشد پلید تر باشد
خرعیسي گرش بمکه برند چون بیاید هنوز خر باشد

حکایت ۲

حکیمي پسران را پند همي داد که جانان پدر هنر آموزید که
ملک ودولت دنیا اعتماد را نشاید وجاه از دروازه بدربرود

CHAPTER VII.

Of the effects of Education.

TALE I.

A certain Vizier had a ſtupid ſon, whom he ſent to a learned man, deſiring him to inſtruct him, in hopes that his capacity might improve. After having inſtructed him for ſome time, without any effect, he ſent a perſon to the father with this meſſage; Your ſon has no capacity, and has almoſt diſtracted me. When nature has given capacity, inſtruction will make impreſſion; but if iron is not of a proper temper, no poliſhing will make it good. Waſh not a dog in the ſeven rivers, for when he is wetted, he will only be dirtier. If the aſs that carried Jeſus Chriſt, was to be taken to Mecca, at his return he would ſtill be an aſs.

TALE II.

A Philoſopher was thus exhorting his ſons, "My dear children acquire knowledge, for on worldly riches and poſſeſſions no reliance can be placed; rank will be of no uſe out of your own country,

وسیم و زر در سفر محل خطراست یا دزد بیکبار ببرد و یا
خواجه بتفاریق بخورد امّا هنر چشمهٔ زاینده است و دولت
پاینده و اگر هنرمند از دولت بیفتد غم نباشد که هنر در نفس
خود دولتست هنرمند هرجا که رود قدر بیند و در صدر نشیند
20 وبی هنر هرجا که رود لقمه چیند و سختی بیند

بیت

سختست پس از جاه تحکم بردن خو کرده بناز جور مردم بردن

قطعه

وقتی افتاد فتنهٔ در شام هرکس از گوشهٔ فرا رفتند
25 روستا زادگان دانشمند بوزیری پادشا رفتند
پسران وزیر ناقص عقل بگدائی بروستا رفتند

بیت

میراث پدر خواهی علم پدر آموز
کین مال پدر خرج توان کرد بده روز

and on a journey, money is in danger of being loſt; for either the thief may carry it off all at once, or the poſſeſſor may conſume it by degrees. But knowledge is a perennial ſpring of wealth, and if a man of education ceaſes to be opulent, yet he need not be forrowful, for knowledge of itſelf is riches. A man of learning, wherever he goes, is treated with reſpect, and ſits in the uppermoſt ſeat, whilſt the ignorant man gets only a ſcanty fare, and encounters diſtreſs. After enjoying, it is diſtreſſing to be obliged to obey, and he who has been uſed to careſſes, cannot bear rough uſage from the world." There once happened an inſurrection in Damaſcus, where every one deſerted his habitation. The wife ſons of a peaſant became the king's miniſters, and the ſtupid ſons of the Vizier were reduced to aſk charity in the village. If you want a paternal inheritance, acquire from your father knowledge, for his wealth may be ſpent in ten days.

حکایت ۳

یکی از فضلا تعلیم ملک زاده کردی وضرب بی محابا زدی وزجر بی قیاس کردی پسر از بی طاقتی شکایت پیش پدر برد وجامه از تن درید برداشت پدر را دل بهم برآمد استاد را بخواند وگفت برپسران احاد رعیت چندین جفا توبیخ روا نمی داری که پسر مرا سبب چیست گفت سخن باندیشه باید گفتن وحرکت پسندیده باید کردن همه خلق را خاصّه پادشاهان را که هرچه بردست وزبان ملوک رفته شود هرآینه بافواه گفته شود وقول وفعل عوام را چندان اعتبار نباشد

قطعه

اگر صد ناپسند آید زدرویش رفیقانش یکی از صد ندانند
وگر یک ناپسند آید زسلطان ازاقلیمی به اقلیمی رسانند
پس درتهذیب اخلاق خداوند زاد گان اجتهاد بیش ازان باید کرد که درحق عوام

TALE III.

A learned man, who had the education of a king's ſon, beat him unmercifully, and treated him with the utmoſt ſeverity. The boy, unable to bear this treatment, complained to his father, and ſtripped himſelf, to ſhew the marks of violence. The father's heart being troubled, he ſent for the maſter, and ſaid "you do not uſe any of my ſubject's children in the cruel manner that you treat my ſon, what is the reaſon of this?" He replied, "to diſcourſe with propriety, and to have a pleaſing conciliating manner, becomes mankind in general, but more eſpecially kings; becauſe, whatſoever they ſay or do, will certainly be in the mouths of every one; whilſt the words and actions of common people are not of ſo much conſequence. If a durwaiſh ſhould commit an hundred improprieties, his companions would not remark one of them, but if a king makes only one improper ſtep, it is circulated from kingdom to kingdom, therefore in forming the manners of young princes, more labor and pains ſhould be beſtowed than on the vulgar.

قطعه

هرکه در خوردیش ادب نکند در بزرگی فلاح ازو برخاست
چوب تر را چنان که خواهی پیچ نشود خشک جز بآتش راست

بیت

ان الغصون اذا قومتها اعتدلت
ولیس ینفعک التقویم بالخشب

ملک را حسن تدبیر ادیب و تقریر سخن او موافق رای آمد
خلعت و نعمت بخشید و پایگاه از انچه بود برتر گردانید

حکایت ۴

معلم کتابی را دیدم در دیار مغرب ترش روی و تلخ گفتار
و بد خوی و مردم آزار و گدا طبع و ناپرهیزگار که عیش
مسلمانان بدیدن او تبه گشتی و خواندن قرانش دل مردم
سیه کردی جمعی پسران پاکیزه و دختران دوشیزه بدست

He who is not taught good manners in his childhood, will have no good qualities when he arrives at manhood. You may bend green wood as much as you pleaſe; but when it is dry it cannot be made ſtraight without fire. Of a truth you may twiſt the tender branches, but will in vain attempt to ſtraighten dry wood." The king, approving of the maſter's wholeſome diſcipline, and of the manner in which he had delivered his ſpeech, beſtowed on him a dreſs of honor, and a largeſs, and promoted him.

TALE IV.

I ſaw a ſchool maſter in Africa, who had a crabbed countenance, and a bitter tongue; he was an enemy to humanity, mean ſpirited, and impetuous, ſo that the ſight of him interrupted the pleaſure of Moſlems, and his reading of the Koran diſtracted the hearts of men. A number of beautiful boys, and tender virgins, who were ſubject to

جفاي اوكرفتارنه زهره خنده ونه ياراي گفتارگه عارض سيمين
يكي را طبانچه زدي وگاه ساق بلورين ديگري را شكنجه
كردي القصه شنيدم كه طرفي از خيانت او معلوم كردند
بزدندش وبراندند ومكتب اورا بمصلحي دادند پارسائي
سليم نيك مردي حليم كه سخن جز بحكم ضرورت نگفتي و
موجب آزار كس بزبانش نرفتي كودكان را هيبت استاد
نخستين از سر بدر رفت ومعلم دومين را اخلاق ملكي
ديدند دبو يكديگر شدند وباعتماد حلم او ترك علم كردند
ودراغلب اوقات ببازيچه فراهم نشستند ولوح درست ناكرده
برسر يكديگر شكستندي

بيت

اوستاد معلم چوبود كم آزار خرسنگ بازند كودكان دربازار

بعد ازدوهفته بردرآن مسجد گذر كردم معلم اولين را
ديدم كه دل خوش كرده بودند وبمقام خويش بازآورده

his tyrannic arm, dared not preſume to laugh, nor venture to ſpeak; for he uſed to ſmite the ſilver cheeks of the one, and would ſometimes put the chryſtal legs of the other into the ſtocks. In ſhort, I heard that ſome part of his conduct having been diſcovered, they beat him, and expelled him, and gave the ſchool to a pious good man, of ſo meek and patient a temper, that he never ſpoke a word, but when he was forced to it; and nothing ever proceeded from his tongue, that could give offence to any one. The boys had got the fear of the old maſter out of their heads, and ſeeing the new one of angelic manners, they be came furious towards one another; and relying on his forbearance, they neglected their ſtudies, and ſpent moſt of their time in play, and without finiſhing their copies, broke their tablets on one another's heads. When the maſter is relax in his diſcipline, the boys play at leap-frog in the market place. A fortnight after, I paſſed by the gate of the Moſque, and ſaw the old maſter, whom they had encouraged and reinſtated in his office.

انصاف برنجيدم و لاحول كنان گفتم كه ابليس را باگربار معلم ملايكه چراكردند پيرمردي جهان ديده بشنيد وگفت نشنيده كه گفته اند

مثنوي

پادشاهي پسر بمكتب داد لوح سيمينش بر كنار نهاد
بر سر لوح او نوشته بزر جور استاد به كه مهر پدر

حكايت ٥

پارسازاده رانعمت بي قياس ازتركه عهان بدست اوفتاد دست وفجور آغاز كرد ومبذّري پيشه گرفت في الجمله چيزي نماند از سايرمعاصي ومنكري كه نكرد ومسكري كه نخورد باري به نصيحتش گفتم اي فرزند دخل آب روانست وعيش آسياي گردان يعني خرج فراوان مسلم كسي را باشد كه دخل معين دارد

In truth, I was concerned, and invoking God I ſaid, "Why have they a ſecond time appointed the devil a preceptor for angels." An experienced old man, hearing me, laughed and ſaid, have you not heard what has been related? "A king ſent his ſon to ſchool, and placed a ſilver tablet under his arm. On the face of the tablet was written in gold, The ſeverity of the maſter is better than the indulgence of the father."

TALE V.

The ſon of a religious man, who ſucceeded to an immenſe fortune by the will of his uncle, became a diſſipated and debauched profligate, in ſo much, that he left no heinous crime unpractiſed, nor was there any intoxicating drug which he had not taſted. Once I admoniſhed him ſaying, "O my ſon, wealth is a running ſtream, and pleaſure revolves like a millſtone; or in other words, profuſe expence ſuits him only who has a certain income.

قطعه

چو دخلت نیست خرج آهسته ترکن
که مي گویند ملاحان سرودي
اگر باران بکوهستان نبارد
بسالي دجله گردد خشک رودي

عقل وادب پیش گیرو لهو ولعب بگذار که چون نعمت سپري شود
سختي بري وپشیمان خوري پسر از لذت ناي ونوش این
سخن در گوش نیاورد وبرقول من اعتراض کرد وگفت راحت
عاجل را بتشویش محنت آجل منغص کردن خلاف راي خرد
مندانست

مثنوي

خداوندان کام ونیک بختي چرا سختي برند از بیم سختي
بروشادي کن اي یار دل افروز غم فردا نشاید خوردن امروز
فکیف مرا که در صدر مروت نشسته ام وعقد فتوت بسته وذکر
انعام من در افواه عوام افتاده

When you have no certain income, be frugal in your expences, becauſe the ſailors have a ſong, that if the rain does not fall in the mountains, the Tigris will become a dry bed of ſand in the courſe of a year. Practiſe wiſdom and virtue, and relinquiſh ſenſuality, for when your money is ſpent, you will ſuffer diſtreſs, and expoſe yourſelf to ſhame." The young man, ſeduced by muſic and wine, would not take my advice, but in oppoſition to my arguments ſaid, " it is contrary to the wiſdom of the ſages to diſturb our preſent enjoyments by the dread of futurity. Why ſhould they, who poſſeſs fortune, ſuffer diſtreſs by anticipating ſorrow: go and be merry, O my heart-enchanting friend! we ought not to be uneaſy to-day for what may happen to-morrow. How would it become me, who am placed in the uppermoſt ſeat of liberality, and have contracted an alliance with munificence, ſo that the fame of my bounty is a topic of general converſation.

مثنوي

هر كه علم شد بسخا وكرم · بند نشايد كه نهد بر درم
نام نكوئي چو برون شد بكوي در نتواني كه به بندي بروي

ديدم كه نصيحت نمي پذيرد ودم گرم من در آهن سرد او
اثر نميكند ترك مناصحت كردم وروي از مصاحبت او
بگردانيدم وبگنج سلامت بنشستم وقول حكما را كار بستم كه
گفته‌اند بلغ ما عليك فان لم يقبلو فما عليك

قطعه

گرچه داني كه نشنوند بگو
هر چه ميداني از نصيحت و پند
زود باشد كه خيره سر بيني
بد و پاي اوفتاده اندر بند
دست بر دست ميزند كه دريغ
نشنيدم حديث دانشمند

When a man has acquired reputation by liberality and munificence, it does not become him to tie up his money bags. When your good name has been ſpread through the ſtreet, you cannot ſhut your door againſt it." I perceived that he did not approve of my admonition, and that my warm breath did not affect his cold iron; I ceaſed adviſing, and quitting his ſociety, returned into the corner of ſafety, in conformity to the ſaying of the philoſophers, "Admoniſh and exhort as your duty requires, if they mind not, it does not concern you. Although thou knoweſt that they will not liſten, nevertheleſs ſpeak whatever you know that is adviſable. It will ſoon come to paſs that you will ſee the ſilly fellow with his feet in the ſtocks, there ſmiting his hands and exclaiming, alas that I did not liſten to the wiſe man's advice?"

پس از مدتي انچه انديشه كرده بودم از نكبت حالش بصورت
بديدم كه پاره پاره برهم ميدوخت ولقبه لقبه همي اندوخت
دلم از ضعف حالش بهم برآمد مروّت ندديدم در چنين حالت
ريش درويش را بملامت خراشيدن ونمك پاشيدن بادل خود
گفتم

مثنوي

حريف سفله درپايان مستي نيندیشد زروز تنگدستي
درخت اندر بهاران برفشاند زمستان لاجرم بي برگ ماند

حكايت ٦

پادشاهي پسري بادبيي داد وگفت اين فرزند تست تربيتش
چنان كن كه يكي از فرزندان خود سالي برو سعي كرد
وبجائي نرسيد وفرزندان ادیب در فضل وبلاغت منتهي شدند
ملك دانشمند راموا خذه كرد وگفت وعده را خلاف كردي
وشرط وفا بجاي نياوردي گفت اي ملك تربيت يكسانست
وليكن استعداد مختلف

After ſome time, that which I had predicted from his diſſolute conduct, I ſaw verified, he was clothed in rags, and begging a morſel of victuals. I was diſtreſſed at his wretched condition, and did not think it conſiſtent with humanity to ſcratch the durwaiſh's wound with reproach, or to ſprinkle ſalt upon it, but I ſaid in my heart, "profligate men, when intoxicated with pleaſure, reflect not on the day of poverty. The tree which in the ſummer has a profuſion of fruit, is conſequently without leaves in the winter."

TALE VI.

A king placed his ſon with a preceptor and ſaid, "This is your ſon, educate him in the ſame manner as one of your own." The preceptor took pains with him for a year, but without ſucceſs, whilſt his own ſons were completed in learning and accompliſhments. The king reprimanded the preceptor, and ſaid, "You have broken your promiſe, and not acted faithfully." He replied, "O king the education was the ſame, but the capacities are different.

قطعه

گرچه سیم و زر ز سنگ آید همي در همه سنگي نباشد زر و سیم
بر همه عالم همي تابد سهیل جاي انبان میکند جائي ادیم

حکایت ۷

یکي را شنیدم از پیران مربّي که مریدي را میگفت چند انکه تعلق خاطر آدمي زاده بروزیست اگر بروزي ده بودي بپغام از ملایکه درگذشتي

قطعه

فراموشت نکرد ایزد دران حال
که بودي نطفه مدفون و مدهوش
روانت داد و عقل وطبع و ادراک
جمال ونطق وراي وفکرت وهوش
ده انگشتت مرتب کرد بر دست
دو بازویت مرکّب ساخت بر دوش

Although ſilver and gold are produced from a ſtone, yet theſe metals are not to be found in every ſtone. The ſtar Canopus ſhines all over the world, but the ſcented leather comes only from Yemen."

TALE VII.

I have heard that a learned old man was ſaying to one of his ſcholars, "If a man would but fix his mind as much on God, as he does on wordly goods, he would ſurpaſs the angels. God did not forget you when you were as yet unformed in the womb, but beſtowed on you a ſoul, with reaſon, temper, intellect, beauty, ſpeech, judgment, reflection, and ſenſation; he furniſhed thy hands with ten fingers, and ſet two arms on thy ſhoulders.

كنون پنداري اي ناچيز همت
كه خواهد كردنت روزي فراموش

حكايت ٨

اعرابي را ديدم كه پسرخود را ميگفت يا بنيّ انك مسئول يوم 145
القيمة ماذا اكتسبت لايقال بمن انتسبت يعني ترا خواهند
پرسيد كه عملت چيست و نگويند كه پدرت كيست

قطعه

جامهٔ كعبه را كه مي بوسند او نه از كرم پيله نامي شد
باعزيزي نشست روزي چند لاجرم همچو او گرامي شد 150

حكايت ٩

در تصانيف حكما آورده اند كه كژدم را ولادت مغهود نيست
چنانكه ساير حيوانات را بل كه احشاي مادر را بخورند و
شكمش بدرند وراه صحرا گيرند و آن پوستها كه در خانه
كژدم بينند اثر آنست اين نكته را پيش بزرگي همي گفتم گفت 155

Doſt thou think, O worthleſs wretch, that he will neglect to provide thee with daily bread."

TALE VIII.

I ſaw an Arab who ſaid to his ſon, " O my child in the day of reſurrection they will aſk you, what have you done in the world; and not from whom are you deſcended?" That is, they will inquire about your virtue, and not about your father, " The cloth that covers the Kaaba and which they kiſs, is not famous from having been manufactured by the ſilkworm; it aſſociated ſome days with one who is venerable, on which account it became venerable like himſelf."

TALE IX.

In the writings of the ſages, they have related, that ſcorpions are not produced according to the ordinary courſe of nature, as other animals, for that they devour the mother's intrails, and tear open her belly, and flee to the deſert; and the ſkins which are found in the holes of ſcorpions give proof of this matter. I mentioned this extraordinary circumſtance to a wiſe man, who ſaid,

دل من بصدق این حدیث گواهي میدهد و جز چنین نشاید
بود که در حالت خردي با مادر و پدر چنین معامله کرده اند
لاجرم در بزرگي چنین مقبول اند و محبوب

قطعه

پسري را پدر وصیت کرد کاي جوانمرد یاد گیر این پند
هر که با اهل خود وفا نکند نشود دوست روي دولتمند

لطیفه

گربه را گفتند چرا بزمستان بیرون نمي آئي گفت بتابستانم
چه حرمتست که بزمستان نیز بیایم

حکایت ۱۰

فقیرۂ درویشي حامله بود مدت حملش بسر آمد درویش را
در همه عمر فرزند نیامده بود گفت اگر خداي عز و جل مرا
پسري دهد جزاین خرقه که پوشیده ام هرچه ملک منست ایثار
درویشان کنم اتفاقاً زنش پسري آورد شادماني کرد وسفره

my heart bears evidence to the truth of the obſervation; and it cannot be otherwiſe; for ſince in their infancy they behaved ſo towards their parents, therefore they are thus approved and beloved in riper age." A father exhorted his ſon ſaying, " Young man, ſtore up this leſſon in your memory, he who is not grateful to thoſe who gave him birth, will never be favored by fortune." They aſked a ſcorpion why he did not ſtir abroad in the winter; he replied, " what reputation have I in ſummer, that I ſhould come again in winter."

TALE X.

The wife of a Durwaiſh was with child, and the term of pregnancy completed. The durwaiſh, who never yet had a ſon, ſaid; " if the Almighty will grant me a ſon, I will diſtribute in charity to the poor all that I poſſeſs, excepting the religious habit on my back." It happened that his wife was delivered of a ſon, at which he rejoiced, and made an entertainment

یاران بموجب شرط بنها د پس از چند سال که از سفر شام باز آمد م
بمحلّه آن د رویش برگذشتم و از کیفیت حا لتش پرسید م گفتند
بزندان شحنه د رست گفتم سبب چیست گفتند پسرش خمر
خورد ه است و عربد ه کرد ه و خون یکي ریخته و از شهر گریخته
پد ر را بعلت آن سلسله د رناي و بند گران برپاي نها د ه
اند گفتم این بلا را بد عا از خد ا خواسته است

قطعه

زنان بارد اراي مرد هشیار اگر وقت ولا د ت ما رزایند
ازان بهتر بنزد یک خرد مند که فرزند ان ناهموار زایند

حکایت ۱۱

طفل بود م که بزرگي را پرسید م از بلوغ گفت د رکتب مسطور
است که سه نشان د ارد یکي پانزد ه سالگي و د وم احتلام
سیوم برآمد ن موي زها را امّا د رحقیقت یک نشان د ارد آن
که د ربند رضاي حق جل و علا بیش ازان باشد که د ربند

for his friends, conformably to his vow. Some years after, when I returned from a journey to Damaſcus, I paſſed by the place where the durwaiſh had dwelt, and aſked how he went on. They told me he was in the town goal. I aſked the reaſon. They replied, " his ſon got drunk, had a quarrel, and killed a man, and fled out of the city; on which account they had put a chain about the father's neck, and heavy fetters on his feet." I ſaid, " his own prayer brought down this misfortune from God. O men of underſtanding, it is better in the opinion of the wife, that a woman in labour ſhould bring forth a ſerpent than wicked children."

TALE XI.

When I was a boy, I was converſing with a holy man about manhood, who replied that the greateſt proof of being arrived at a ſtate of maturity was one's being more intent on the means of pleaſing the Almighty,

حظ نفس خویش هرکه درو این صفت موجود نیست محقّقان
بالغ نشمارندش

قطعه

بصورت آدمي شد قطرهٔ آب
که چل روزش قرار اندر رحم ماند
وگر چل ساله را عقل و ادب نیست
بتحقیقش نشاید آدمي خواند

قطعه

جوانمردي و لطفست آدمیت
همین نقش هیولاني مپندار
هنر باید که صورت مي توان ساخت
بایوانها در از شنگرف و زنگار
چو انسانرا نباشد فضل و احسان
چه فرق از آدمي با نقش دیوار
بدست آوردن دنیا هنر نیست
یکي را گر تواني دل بدست آر

than how to gratify the paſſions; and he added that whoſoever poſſeſſes not this diſpoſition, the profoundly learned do not conſider in a ſtate of puberty. A drop of water, after remaining forty days in the womb, obtained the human form; but if a perſon forty years of age hath not underſtanding and good manners, of a truth he ought not to be called a man. Manhood is compoſed of liberality and benevolence; do not imagine that it conſiſts merely in the material form: virtue alſo is requiſite; for a human figure may be painted on the gate of the palace, with vermilion and verdigreaſe. When a man hath not virtue and benevolence, what is the difference between him, and the figure on the wall? It is not wiſdom to acquire worldly wealth, but to gain one ſingle heart.

حکایت ۱۲

سالي نزاع در ميان پيادگان حجاج افتاد و داعي هم دران
سفر پياده بود انصاف درسر وروي يکديگر افتاديم و داد
فسق وجدال بداديم کجاوه نشيني را شنيدم که با عديل
خود ميگفت يا للعجب پياده عاج چون عرصهٔ شطرنج بسر مي برد
فرزين مي شود يعني به ازان ميشود که بود و پيادگان
حجاج باديه را بسر بردند و بتر شدند

قطعه

ازمن بگوي حاجي مردم گزاي را
گو پوستين خلق بآزار مدر د
حاجي تو نيستي شترست ازبراي آنکه
بيچاره خار ميخورد و بار ميبرد

حکایت ۱۳

هندوئي نغط اندازي همي آموخت حکيمي گفتش ترا که خانه
نينيست بازي نه اينست

TALE XII.

On a certain year, there happened a quarrel amongſt the pilgrims who were going on foot to Mecca, and I was alſo of that number. They recriminated on one another, but at length we adjuſted their differences. I heard one, ſitting in a litter, ſay to his companion, " how wonderful that the ivory pawns in the game of Cheſs on croſſing the whole board become Viziers (or Queens) increaſing their quality; but that the foot pilgrims to Mecca, after paſſing the whole deſert, are worſe than at firſt. Say from me to the Hajee who injures and lacerates the ſkin of his fellow creature, thou art not ſo true a pilgrim as the poor camel, who feeds on thiſtles, and carries a load.

TALE XIII.

An Indian was teaching others how to make fireworks, when a wiſe man ſaid to him " this is not a fit play for you who inhabit a houſe made of reeds."

بيت

تا ندانی که سخن عین صوابست مگوی
وانچه دانی که نه نیکوش جوابست مگوی

حکایت ۱۴

مردکی را درد چشم خاست پیش بیطاری رفت که مرا دواکن
بیطار ازا نچه در چشم چهارپایان کردی دردیده او کشید کور
شد خصومت پیش داور بردند گفت برو هیچ تاوان نیست اگر
این خر نبودی پیش بیطار نرفتی مقصود ازین سخن آنست
که هر که ناآزموده را کار بزرگ فرماید یا آن که ندامت برد
بنزدیک خردمندان بخفت رای منسوب گردد

قطعه

ندهد هوشمند روشن رای بغرومایه کارهای خطیر
بوریاباف اگرچه باافندست نبرندش بکارگاه حریر

Until you are perſuaded that the diſcourſe is ſtrictly proper, ſpeak not; and whatever you know will not obtain a favorable anſwer, aſk not.

TALE XIV.

A little man, being ſtruck with a pain in his eyes, went to a farrier, deſiring him to apply a remedy. The farrier, applying to his eyes what he was uſed to adminiſter to quadrupeds, the man became blind; upon which he complained to the magiſtrate. The magiſtrate ſaid get away, there is no plea for the damages, for if this fellow had not been an aſs, he would not have applied to the farrier. The application of this ſtory is, that whoſoever employs an inexperienced perſon on a weighty matter, beſides ſuffering repentance, will, in the opinion of the wiſe, be conſidered of a weak underſtanding. The wiſe man, of enlightened mind, entruſts not an important buſineſs to one of mean abilities. The mat maker, although a weaver, yet is not employed in the ſilk manufactory.

حکایت ۱۵

یکي از بزرگان پسري شایسته داشت وفات یافت پرسیدندش
که برصندوق تربتش چه نویسم گفت آیات کتاب مجید را
عزت وشرف بیش ازانست که برچنین جائها نویسند که بروزگار
سوده گردد وخلایق برو بگذرند وسگان بروشاشند اگر بضرورت
چیزي مینویسید این دو بیت کفایت میکند

قطعه

وه که هرگه که سبزه در بستان
بدمیدي چه خوش شدي دل من
بگذراي دوست تا بوقت بهار
سبزه بیني دمیده از گل من

حکایت ۱۶

پارسائي بریکي از خداوندان نعمت گذر کرد دید که بنده
را دست وپاي استوار بسته عقوبت همي کرد گفت اي پسر

TALE XV.

A certain great man, having loſt a worthy ſon, they aſked what inſcription ſhould be put upon his grave ſtone. The father replied, "the verſes of the Koran are too ſacred and holy to be written on ſuch a place as this, expoſed to be effaced by the trampling of men's feet, and to be defiled by dogs. If there is a neceſſity of writing ſome thing, the following lines will be ſufficient. O the ſeaſon when verdure bedecked the garden, then how blithe was my heart. Wait my friend, until the return of ſpring, when you will behold graſs growing out of my clay.

TALE XVI.

A holy man, paſſing by a rich man, who having bound a ſlave hand and feet, was puniſhing him; ſaid, "O my ſon,

همچو تو مخلوقي را خداي عزوجلّ اسير حكم تو گردانيده
است و ترا بروي فضيلت نهاده شكر نعمت حق تعالي بجاي آر
و چندين جفا بروي روا مدار نبايد كه فردا در قيامت اين
بنده از تو به باشد و شرمساري بري

مثنوي

بر بنده مگير خشم بسيار جورش مكن و دلش ميازار
اورا تو بنده درم خريدي آخر نه بقدرت آفريدي
اين حكم و غرور و خشم تا چند هست از تو بزرگتر خداوند
اي خواجهٔ ارسلان و آغوش فرمان ده خود مكن فراموش
در خبرست از پيغمبر عليه السلام كه بزرگتر حسرتي در روز
قيامت آن باشد كه بندهٔ صالح را ببهشت برند و خداوند
فاسق را بدوزخ

قطعه

برغلامي كه طوع خدمت تست
خشم بي حد مران و طيره مگير

God has made ſubject to thee a human creature like thyſelf, and has given thee the ſuperiority over him, for which return thanks to God, and do not ſuffer ſuch violence to be committed. It will not be proper that to-morrow, in the reſurrection, this ſlave ſhould be better than thyſelf, and that thou ſhouldſt ſuffer ſhame." Be not angry beyond meaſure with your ſlave, oppreſs him not, neither diſtreſs his feelings. Thou haſt bought him for ten direms, but after all thou didſt not create him. To what length wilt thou carry this pride, inſolence and rage? thou haſt a maſter greater than thyſelf. O thou who haſt for thy ſlaves Arſelan and Aghoaſh, forget not thy ſuperior lord. There is a tradition of the prophet having ſaid, " that the greateſt mortification at the day of judgment wil be when the pious ſlave is carried to paradiſe, and the wicked maſter condemned to hell." Upon the ſlave whoſe ſervices you can command, exerciſe not boundleſs ſeverity, nor capriciouſneſs;

كه فضيحت بود بروز شمار
بنده آزاد وخواجه در زنجير

حكايت ١٧

سالي ازبلخ باشاميان سفر بود راه ازحراميان پرخطر جواني
بدرقه همراه ماشد سپر بازو چرخ انداز وسلحشور وبيش زور
كه ده مرد توانا كبان اورا زه كردندي وزوراوران روي زمين
پشت اورا بزمين نياوردندي امّا متنعم بود وسايه پرورده
نه جهان ديده ونه سفر كرده رعد كوس دلاوران بگوش او
نرسيده وبرق شمشير سواران نديده

بيت

نيفتاده در دست دشمن اسير
بگردش نباريده باران تير

اتفاقاً من واين جوان درپي هم دوان هران ديوار قديم

for it will be diſgraceful, in the day of reckoning, to ſee the ſlave at liberty and the maſter in chains.

TALE XVII.

On a certain year, I was travelling from Balk, with ſome people of Damaſcus, and the road was infeſted with robbers. There was a young man of our party, an expert handler of the ſhield, a mighty archer, a brandiſher of all weapons, ſo ſtrong that ten men could not draw his bowſtring; and the moſt powerful wreſtler on the face of the earth, had never brought his back to the ground: but he was rich, and had been nurſed in the ſhade, was inexperienced in the world, and no traveller. The thundering ſound of the martial drum had never reached his ear, neither had his eyes ſeen the lightning of the horſemen's ſwords. He had never been made priſoner by the enemy, nor had the arrows fallen in ſhowers around him. It happened that I and this young man were running together, every wall

که پیش آمدي بقوت بازو بیفگندي وهر درخت عظیم که
دیدي بزور سرپنجه بر کندي وتفاخر کنان گفتي

بیت

پیل کوتاه کتف وبازوي گردان بیند
شیر کوتاه کف وسرپنجهٔ مردان بیند

ما درین حالت بودیم که دو هندو از پس سنگ سر بر آوردند
وقصد قتل ما کردند در دست یکي چوبي ودر بغل دیگري
گلوخ کوبي جوانرا گفتم چه پایي

بیت

بیارانچه داري زمردي و زور
که دشمن بپائي خود آمد بگور

تیر وکمان را دیدم از دست جوان افتاده ولرزه براستخوان

بیت

نه هرکه موي شگافد بتیر جوشن خاي
بروز حملهٔ جنگ آوران بدارد پاي

that came in his way he pulled down, and every large tree that he ſaw, by the force of his arm, he tore up by the roots. He was boaſting ſaying, "where is the elephant that you may behold the ſhoulders of the hero? where is the lion that you may ſee the fingers and palm of the brave man?" We were in this ſituation, when two Indians lifted up their heads from behind a rock, with intention to kill us; one had a ſtick in his hand, and the other a ſling under his arm. I ſaid to the young man, "why do you ſtop? Shew your ſtrength and valour, for here is the enemy within a foot of his grave." I ſaw the bow and arrows drop from the hand of the young man, and a trembling ſeized all his joints. Not every one who can ſplit a hair with an arrow that will pierce a coat of mail, is able to ſtand againſt the warrior in the day of battle.

چاره جز آن ندیدیم که رخت وسلاح وجامه رها کردیم وجان 185
بسلامت بدر بردیم

قطعه

بکارهای گران مرد کار دیده فرست
که شیر شرزه درآرد بزیر خم کمند
جوان اگرچه قوي بال و پیلتن باشد 190
بجنگ دشمنش از هول بگسلد پیوند
نبرد پیش مصاف آزموده معلومست
چنانکه مسئلهٔ شرع پیش دانشمند

حکایت ۱۸

توانگرزادهٔ را دیدم برسرگور پدرش نشسته وبا درویش بچه 195
مناظره درپیوسته که صندوق تربت پدرم سنگین است وکتابهٔ
رنگین وفرش رخام انداخته وخشت پیروزه درو ساخته بگور
پدرت چه ماند خشتي دو فراهم آورده ومشتي دو خاک بران

We saw no other remedy for ourselves, but to leave our accoutrements, surrender our arms and escape with our lives. On an affair of importance employ a man of experience, who will bring the devouring lion into his trammels. A young man, though he has strength of arm, and is powerful as an elephant, will feel his joints quaking with fear, in the day of battle. A man of experience is as well qualified to act in war, as the learned man is to expound a case of law.

TALE XVIII.

I saw the son of a rich man, sitting by his father's tomb, and disputing with the son of a durwaish, saying, "My father's monument is of stone, the inscription is in gold, and the pavement is made of marble tesselated with turcois coloured bricks. What is your father's grave but a couple of bricks laid together; and sprinkled with a handful of earth?"

پاشیده د رویش پسر این بشنید وگفت خاموش که تا پدرت
زیر این سنگ گران بر خود بجنبیده باشد پدرم به بهشت
رسیده باشد درخبرست موت الفقراء راحة

بیت

خر که کهتر نهند بروي بار بره آسوده ترکند رفتار

قطعه

مرد درویش که بارستم فاقه کشید
بدر مرگ همانا که سبکبار آید
وانکه درنعمت ودرراحت وآسایش زیست
مردنش زین همه شک نیست که دشوار آید
بهمه حال اسیري که زبندي برهد
بهترش دان زامیري که گرفتار آید

حکایت ۱۹

بزرگي را پرسیدم ازمعني این حدیث که اعدي عدوک
نفسک التي بین جنبیک گفت بحکم آنکه هران دشمن که باوي

The ſon of the durwaiſh on hearing this ſaid, " hold your tongue, for before your father can move himſelf from under this heavy ſtone, mine will have arrived at paradiſe." There is a ſaying of the prophet, " that to the poor, death is a ſtate of reſt." The aſs who carries the lighteſt burden travels eaſieſt. In like manner the durwaiſh who bears the burthen of poverty will enter the gate of death lightly loaded; whilſt he who lives in affluence, with eaſe and comfort, will doubtleſs, on that very account, find death terrible. And, in every view, the captive who is releaſed from confinement, is happier than the nobleman who is taken priſoner.

TALE XIX.

They enquired of a religious man the meaning of this tradition, " You have not any enemy ſo powerful as the paſſion of luſt, which is within you." He replied, " becauſe that any enemy to whom

احسان کني دوست گردد مگر نفس که چندان که مدارا
پیش کني مخالفت زیادت کند

قطعه

فرشته خوي شود آدمي بکم خوردن
وگرخوري چوبهایم بیوفتي چوجماد
مراد هرکه برآري مطیع امرتو شد
خلاف نفس که گردن کشد چویافت مراد

حکایت ۲۰

یکي درصورت درویشان نه برسیرت ایشان درمحفلي دیدم
نشسته وشنعتي درپیوسته ودفترشکایت بازکرده وذم توانگران
آغازسخن بدینجا رسانیده که درویشان را دست قدرت
بسته است وتوانگران را پاي ارادت شکسته

بیت

کریمان را بدست اندر درم نیست
درم داران عالم را کرم نیست

you ſhew kindneſs becomes your friend, excepting luſt, the indulgence of which increaſe its enmity." By abſtinence a man may obtain the diſpoſition of an angel, but if you ea like a beaſt, you will be degraded to an inanimate foſſil. Thoſe whom you gratify, becom obedient to your command; but luſt, on the contrary, when indulged, is rebellious.

TALE XX.

I ſaw, ſitting in a company, a certain perſon who wore the habit of a durwaiſh but without poſſeſſing the diſpoſition of one, and being inclined to be querulous, he had opene the book of complaint, and began cenſuring the rich. The diſcourſe was turning on thi point, that durwaiſhes have not the means, and the rich not the inclination to be charitable. Thoſe poſſeſſed of liberal minds, have no command of money, and the wealthy worldlings have no munificence.

مرا که پرورده نعمت بزرگانم این سخن ناپسند آمد گفتم ای
یار توانگران دخل مسکینانند و ذخیره گوشه نشینان و مقصد
زائران و کهف مسافران و متحمل بارگران از بهر راحت دیگران
دست تناول بطعام انگه برند که متعلقان و زیردستان بخورند
و فضلهٔ مکارم ایشان بر اراملِ و پیران و اقارب و جیران رسید

نظم

توانگرانرا وقفست و نذر و مهمانی
زکوة و فطره و اعتاق و هدی و قربانی
توکی بدولت ایشان رسی که نتوانی
جز این دو رکعت و آن هم بصد پریشانی

اگر قدرت جودست و اگر قوّت سجود توانگران را به میسّر
میشود که مال مزکّی دارند و جامهٔ پاک و عِرض مصُون و دل
فارغ و قوّت طاعت در لقمه لطیفست و صحت عبادت در کسوهٔ
نظیف پیداست که از معدهٔ خالی چه قوّت آید و از دست

To me, who owe my ſupport to the bounty of the great, this language was not at all grateful. I ſaid, "O my friend, the rich are the revenue of the poor, a ſtore houſe for the recluſe, the pilgrim's hope, and the aſylum of travellers. They are the bearers of burthens for the relief of others. Themſelves eat along with their dependents and inferiors, and the remainder of their bounty is applied to the relief of widows, aged people, relations and neighbours. The rich are charged with pious dedications, the performance of vows, the rites of hoſpitality, alms, offerings, the manumiſſion of ſlaves, gifts, and ſacrifices. By what means can you attain to their power, who can perform only your genuflexions, and even thoſe, with an hundred difficulties? The rich perform both moral and religious duties, in the moſt perfect manner, becauſe they poſſeſs wealth, out of which they beſtow alms; their garments are clean, and their reputation ſpotleſs, with minds void of care. For the power of obedience is found in good meals, the truth of worſhip in a clean garment. For what ſtrength can there be with an empty ſtomach? what bounty from an empty hand?

تهي چه مروت و ازپاي بسته چه سَير آيد و ازشكم گرسنه چه خير

قطعه

شب پراگنده خسپد آن كه پديد نبود وجه بامدادانش
مور گرد آورد بتابستان تا فراغت بود زمستانش
فراغت با فاقه نه پيوندد و جمعيّت در تنگدستي صورت نه
بندد يكي تحريمه عشا بسته و ديگري منتظر عشا نشسته هرگز
اين بدان كي ماند

بيت

خداوند روزي بحق مشتغل پراگنده روزي پراگنده دل

پس عبادت اينان بمحل قبول نزديكترست كه جمعند وحاضر
نه پريشان وپراگنده خاطر كه اسباب معيشت ساخته وباوراد
عبادت پرداخته عرب گويد اعُوذ بالله من الفقر المكب ومجاورت
من لا احب ودرخبر است الفقر سواد الوجه في الدارين گفت نشنيدهٔ

how can the fettered feet walk? and from the hungry belly what munificencc can be expected? He ſleeps uneaſily at night who knows not how to provide for tomorrow. The ants ſtore up in ſummer, that in winter they may enjoy reſt. Leiſure and poverty are not fonnd together, and ſatisfaction dwelleth not with diſtreſs. One is ſtanding up to evening prayers, whilſt the other is ſitting down wiſhing for his ſupper. How can theſe two be compared together? He who poſſeſſes wealth is buſied in devotion, whilſt he who is diſtreſſed in his circumſtances has a diſordered heart. Therefore the worſhip of the rich is more acceptable, their minds being collected and not diſtracted, for as they are poſſeſſed of the means of ſubſiſtence, they can turn their whole thoughts to devotion. The Arabians ſay, God defend me from diſtreſsful poverty, and from the neighbourhood of him whom I diſlike. And there is a tradition from the prophet, that poverty has a black countenance in both worlds." My antagoniſt aſked, "have you not heard

که پیغمبر علیه السلام گفت الفقر فخري گفتم خاموش که اشارت
خواجهٔ عالم بفقر طایفه ایست که مردان میدان رضا اند وتسلیم تیر
قضا نه اینان که خرقه ابرار پوشند ولقمهٔ ادرار فروشند

رباعي

اي طبل بلـــند بانگ درباطن هیچ
بي‌توشـــه چه تدبیرکني وقت پسیچ
روي طمع ازخـــلق به پیچ ارمردي
تسبیح هـــزاردانه بر دست مـــپیچ

درویش بي معرفت نیارامد تا فقرش بکفر انجامد که کاد الفقر ان یکون
کفرا نشاید جز بوجود نعمت برهنه‌را پوشیدن یا در استخلاص
گرفتاري کوشیدن ابناي جنس مارا بمرتبه ایشان که رساند ویدعلیا
بید سفلي چه ماند نه بیني که حق جلّ وعلا در محکم تنزیل از
نعیم اهل بهشت خبرمیدهد که اولئك لهم رزق معلوم فواکه وهم
مکرمون في جنّات النعیم تابداني که مـــشغول کفاف از دولت
عفاف محرومست وملک فراغت زیرنگین رزق معلوم

that the prophet ſaid, poverty is my glory?" I replied, " be ſilent, for the prophet alludes to them who ſuffer in poverty of ſpirit, with ſubmiſſion to the arrows of deſtiny; and not thoſe who in a religious garb ſell the ſcraps which have been given them in charity. O loud ſounding empty drum, how will you manage on the march without proviſions? If thou art a man, free thyſelf from wordly avarice, inſtead of turning in your hand a ſtring of a thouſand beads. A durwaiſh without vital religion, will not reſt until his poverty ends in blaſphemy. He who is in poverty, is in danger of blaſphemy. Without the command of riches, you cannot clothe the naked, nor uſe means for liberating captives: How can ſuch as ourſelves attain to their dignity, and what compariſon is there, between the hand that beſtows, and that which receives? Do you not perceive that the Almighty revealed to us in the Koran, the enjoyments of the dwellers in paradiſe? For them are appointed fruits in gardens of delight, in order that you may know that he who is intent on gaining a ſubſiſtence, is excluded from this portion of bliſs and that tranquillity of mind requires a fixed income.

بيت

تشنگان را نمايد اندر خواب همه عالم بچشم چشمهٔ آب
هر كجا سختي كشيده و تلخي چشيده را بيني خود را بشره در كارهاي
مخوّف اندازد و از توابع آن نپرهيزد و از عقوبت آخرت نه هراسد و 275
حلال از حرام نشناسد

قطعه

سگي را گر كلوخي بر سر آيد زشادي برجهد كين استخوانست
وگر نعشي دو كس بردوش گيرند ليم الطبع پندارد كه خوانست
امّا صاحب دنيا بعين عنايت ملحوظست و بحلال از حرام محفوظ 280
من همانا كه تقرير اين سخن نكردم و برهان بيان نياوردم انصاف
از تو توقع دارم هرگز ديدي كه دست دعائي برگتف بسته
يا بي نوايي در زندان نشسته يا پرده معصومي دريده يا كفي
از معصم بريده الّا بعلت درويشي شير مردان را بحكم ضرورت
در نقبها گرفته اند وكعبها سفته و محتبست كه درويش را 285

To thoſe who are thirſty, the whole world appear in their dreams a ſpring of a water. Yo will every where ſee a perſon who is in diſtreſs commit atrocious actions without any he ſitation; not being deterred by the dread of future puniſhment, he diſcriminates not betwee lawful and unlawful. If a dog is ſtruck on the head with a clod of earth, he jumps u with joy, thinking it to be a bone; and if two perſons ſhould carry a corpſe on their ſhoul ders, a mean wretch might ſuppoſe it a tray of victuals: but the rich man, whom G hath regarded with the eye of favor, by the performance of what is lawful, is preſerve from the commiſſion of what is illegal. Thus, although I have not fully diſcuſſed the ſubjec nor adduced any ſubſtantial proofs in ſupport of my arguments, I rely on your jul tice for a deciſion. Did you ever ſee a mendicant with his arms tied to his back or in priſon; or the veil of innocence rent, or the hand amputated (for theft without its having been occaſioned by poverty? Men intrepid as lions, are driven by wa to undermine men's houſes, and are in conſequence bound by the heels. And it is poſſib

نفس امّاره مطالبت کند چون قوّت احسانش نباشد بعصیان
مبتلا گردد که بطن و فرج توامانند یعني دو فرزند یک شکمند
مادام که این برجاست آن برپاست شنیدم که درویشي را
باحدث خبثي بگرفتند باآن که شرمساري بود بیم سنگساري
بود گفت اي مسلمانان زندارم که زن کنم و قوّت ندارم که صبر کنم
چه کنم لارهبانیة في الاسلام و ازجملهٔ مواجب سکون وجمعیت
درون که خداوند ان نعمت راست یکي آن آنست که هرشب
صنمي دربرگیرند و هرروز جواني ازسرکه صبح تابانرا دست از
صباحت او بردلست وسروخرامان را پاي خجالت درگِل

بیت

بخون عزیزان فروبرده چنگ سرانگشتها کرده عنّاب رنگ

محالست که باوجود حسن طلعت او گردمناهي گردند و یا قصد
تباهي کنند

بیت

دلي که حوربهشتي ربود و یغما کرد
کي التفات کند بربتان یغمائي

بیت

من کان بین یدیه ما اشتهي رطب
یغنیه ذلک عن رجم العناقید

that the durwaiſh at the inſtigation of luſt, not having power to reſtrain it, may commit ſin. He who has in his poſſeſſion a nymph of paradiſe, what inclination can he entertain for the damſels of Yughmâ? He who hath in his hands ſuch dates as he loveth, never thinketh of flinging ſtones at cluſters on the tree.

اغلب تهیدستان دامن عصمت بمعصیت آلایند وگرسنگان
نان رُبایند

بیت

چون سگ درنده گوشت یافت
نپرسد کین شتر صالحست یا خر دجال

بسیار مستوران بعلت درویشي درعین فساد افتاده اند وعرض
گرامي بباد زشت نامي داده اند

بیت

باگرسنگي قوّت پرهیز نماند افلاس عنان ازکف تقويٰ بستاند
حالي که من این سخن بگفتم عنان طاقت درویش از دست تحمل
برفت وتیغ زبان برکشید واسپ فصاحت درمیدان وقاحت جهانید
وبرمن دوانید وگفت چندان مبالغه دروصف ایشان کردي
وسخنهاي پریشان گفتي که وهم تصور کند که زهرقاتله را تریاقند
ویاکلید خزاینهٔ ارزاق مشتي اند متکبر ومغرور ومعجب ونفور
ومشتغل مال ونعمت مفتتن جاه وثروت سخن نگویند الّا بسفاهت

In general, thoſe in indigent circumſtances, want chaſtity; as thoſe who are ſtarving ſteal bread. When a ravenous cur gets meat, he enquires not whether the fleſh is of Saleh's camel or of the aſs of Dujal. Many men, naturally well diſpoſed, have been led by poverty into wickedneſs, and have given their good name to the wind of diſrepute. Amidſt the cravings of hunger, the power of abſtaining ceaſes, poverty ſnatcheth the reins out of the hand of piety." At the moment that I uttered theſe words, the durwaiſhe's patience being exhauſted, he attacked me with all the vehemence of loquacity, and ſaid, " You have exagegrated their praiſe to ſuch a degree, and have talked ſo extravagantly on the ſubject, that one would ſuppoſe them to be the antidote againſt the venom of poverty, and the key of the ſtores of providence. But they are a ſet of proud, arrogant, ſelf-conceited, abominable fellows, inſatiable after money, and poſſeſſions, intoxicated with rank and opulence, who ſpeak not without inſolence,

و نظر نكنند الّا بكراهت علما را بگدائي منسوب كنند وفقرا را به بي
سروپائي معيوب گردانند بغرور مالي كه دارند وعزت جاهي كه
پندارند برتر از همه نشينند وخود را بهتر از همه بينند نه آن در سر
دارند كه بكسي سر بردارند بيخبر از قول حكما كه گفته اند هركه
بطاعت از ديگران كمست و بنعمت بيش بصورت توانگرست وبمعني
درويش

بيت

گر بي هنر بمال كند كبر بر حكيم گون خرش شمار اگر گا و عنبرست

گفتم مذمّت ايشان روا مدار كه خداوندان كرمند گفت خطا گفتي
كه بندهٔ درمند چه فايده كه ابر آذرند و بر كسي نبيارند و چشمهٔ
آفتابند و بر كسي نمي تابند و بر مركب استطاعت سوارند و نمي
رانند قدمي بهر خدا نه نهند و درمي بي منّ واذي ندهند و مالي
بمشقت فراهم آورند و بخسّت نگه دارند و بحسرت بگذارند وحكما
گفته اند سيم بخيل وقتي از خاك برآيد كه وي بخاك درآيد

nor behold any one but with contempt; the learned they call beggars, and the indigent they treat with obloquy. Proud of their riches, and vain of that dignity of which they think themſelves poſſeſſed, and vaunting in their ſuperiority, they treat all others as their inferiors; they never think it their duty to look kindly on any one: ignorant of what the ſages have ſaid, that whoſoever is inferior to others in piety, although he may exceed them in wealth, though in appearance a rich, is in reality a poor man. If an empty fellow, on account of his wealth, behaves proudly towards a wiſe man, reckon ſuch a one an aſs, although he be an Ambergris ox." I ſaid, " ſpeak not diſdainfully of them, as they are the maſters of generoſity." He replied, " you ſpeak erroneouſly, for they are ſlaves to their money. Of what uſe are they, if they are the clouds of Auguſt, and do not ſhower down benefits; or of what advantage, if they are the fountain of light, and do not ſhine on any one; and are mounted on the ſteed of power without performing any courſe? They ſtir not a ſtep in the ſervice of God, and part not with a direm without diſtreſſing you with the obligation. They labour in amaſſing wealth, preſerve it with avarice, and part with it with regret, verifying the ſaying of the ſages. That the miſer's money comes out of the earth, at the time, that he goes into it.

بيت

335 برنج وسعي كسي نعمتي بچنگ آرد
دگركس آيد وبي رنج وسعي برد ارد

گفتم بربخل خداوندان نعمت وقوف نيافته الا بعلت گدايي
ورنه هركه طبع يكسو نهد كريم و بخيلش يكسان نمايد محك
داند كه زرچيست وگدا داند كه مسك كيست گفتا بتجربهٔ
آن ميگويم كه متعلقان برد ربرد ارند وغليظان شداد را بر 340
گمارند تا بار عزيزان ندهند ودست برسينه صاحب تميزان نهند
وگويند كه كس درسراي نيست وبحقيقت راست گفته باشند

بيت

آن را كه عقل وهيبت وتدبير وراي نيست
خوش گفت پرده دار كه كس درسراي نيست 345
گفتم بعذر آن كه ازدست متوقعان بجان آمده اند وازرقعهٔ
گدايان بفغان ومحال عقلست كه اگر ريگ بيابان درشود
چشم گدايان پرنشود

One perſon by his exertions gets money, which another comes and takes away without pains or trouble." I replied, " you know nothing of the parſimony of the wealthy, excepting by means of beggary; for otherwiſe, whoſoever lays aſide avarice ſees no difference between the bountiful man, and the miſer. The touchſtone proves what is gold, and the beggar him who is ſtingy." He ſaid, "I ſpeak of them from experience, for they keep a guard at their gate, and ſtation rude violent men to deny admittance to their deareſt friends, and theſe ſeizing the collars of men of diſtinction, declare, that nobody is at home; and verily they ſay truly. He who hath neither wiſdom, liberality, prudence, nor judgment, of him the porter ſays rightly that no one is in the houſe." I replied, " in this they are excuſable, becauſe they are teaſed out of their lives with importunate ſolicitations, and tormented with beggarly petitions, and it is a contradiction to reaſon to ſuppoſe, that if the ſands of the deſert were converted into pearls, they would ſatisfy the eye of the beggars.

بیت

دیدهٔ اهل طمع بنعمت دنیا پُرنشود همچنان که چاه بشبنم

حاتم طائي که بیابان نشین بود اگر در شهر بودي ازجوش
گدایان بیچاره گشتي وجامه برتن او پاره گفتا که من برحال
ایشان رحمت میبرم گفتم نه که برمال ایشان حسرت میخوري
ما درین گفتار وهرد و بهم گرفتار بیدقي که براندي بدفع آن
بکوشید مي وهرشاهي که بخواندي بفرزین بپوشید مي تا
نقد کیسه همت همه درباخت وتیر جعبه حجّت همه بینداخت

قطعه

هان تا سپر نیفگني از حملهٔ فصیح
کورا جز آن مبالغهٔ مستعار نیست
درین ورزو معرفت که سخندان سجع گوي
بر در سلاح دارد وکس در حصار نیست

عاقبة الامر دلیلش نماند ذلیلش کردم دست تعدّي دراز
کرد وبیهوده گفتن آغاز و سنّت جاهلانست که چون بدلیل

The eye of an avaricious man cannot be ſatisfied with wealth, any more than a well can be filled by dew. Hatim Thai was an inhabitant of the deſert; had he dwelt in a city, he would have been overwhelmed by the importunities of beggars, who would have torn the cloaths off his back." He ſaid, " I pity their condition." I replied " not ſo, for you envy them their riches." We were talking thus, oppoſing force to force; when he advanced a pawn I endeavoured to repel it, and whenever he put my king in check I relieved it by the vizier (or queen,) until he had exhauſted all the coin in his purſe, and had ſpent all the arrows of the quiver of diſputation. Take care not to throw down the ſhield when combating with an orator, who hath nothing but borrowed tumid eloquence. Practiſe thou religion and ſerve God, for the verboſe orator who meaſures his periods, exhibits arms before the gate, but there is nobody within ſide of the caſtle. At length, when having no arguments left, I had put him to ſhame, he became outrageous and ſpoke incoherently. It is the way with the ignorant, when confounded by the adverſary's arguments,

از خصم فرو مانند سلسله خصومت بجنبانند چون آذر بت تراش
که بحجت با پسر بر نیامد بجنگ برخاست که قال الله تعالی
لئن لم تنته لارجمنک دشنامم داد سقطش گفتم گریبانم درید
زنخدانش گرفتم

قطعه

او در من و من در و فتاده خلق از پی ما دوان و خنده
انگشت تعجب جهانی از گفت و شنید ما بدندان

القصه مرافعهٔ این سخن پیش قاضی بردیم و بحکومت عدل
راضی شدیم تا حاکم مسلمانان مصلحتی بجوید و در میان
تونگران و درویشان فرقی بگوید قاضی چون هیات ما بدید
و منطق ما بشنید سر بجیب تفکر فرو برد و بعد از تعمّل بسیار سر
برآورد و گفت ای آن که تونگران را ثنا گفتی و بر درویشان
جفا روا داشتی بدان که هرجا که گلست خارست و با خمر خمار
ست و بر سر گنج مار و انجا که دُر شهوارست نهنگ مردم خوار
ست لذّت عیش دنیا را لدغهٔ اجل در پسست و نعیم بهشت
را دیو مکاره در پیش

to have recourſe to violence, as Azur the idol maker, when he could not convince his ſon Abraham by arguments, began to quarrel, as God hath ſaid, " Of a truth, if thou wilt not give up this point, I will ſtone thee." He gave abuſe, I retorted harſhly, he tore the collar of my garment, and I laid hold of his beard. We were tumbling over one another, and the people running after us, laughing and aſtoniſhed at our conduct. In ſhort, we referred our diſpute to the Cazy, and agreed to abide by his impartial deciſion, in order that a mahommedan judge might reſolve, what was adviſable, and diſcriminate between the rich and the poor. When the Cazy ſaw our faces, and heard our diſcourſe, he ſunk his chin into the collar of reflection, and after mature conſideration raiſed up his head and ſaid, " O thou who haſt ſpoken in praiſe of the rich, I would have thee to know that there is no roſe without a thorn; and that wine is accompanied with intoxication, hidden treaſure has it's dragon; in the ſame place which has royal pearls, are ravenous crocodiles; the enjoyment of worldly pleaſure, is followed by the ſting of death; and the lights of paradiſe are intercepted by crafty ſatan.

بیت

جورد شمن چه کند کرنکشد طالب دوست
کنج ومار وگل وخار وغم وشادي بهند

نظر نکني دربستان که بيد مشکست وچوب خشک همچنان
در زمرهٔ توانگران شاکرند وکفور ودرحلقه درویشان صابرند
وضجور

بیت

اگر زاله هر قطرهٔ دُرشدي چوخرمُهره بازارازو پُرشدي

مقرّبان حضرت حق جلّ وعلا توانگرانند درویش سیرت و
درویشانند توانگر همت مهین توانگران آنست که غم درویشان
بخورد وبهین درویشان آنکه کم توانگران نگیرد قال الله
تعالي ومن یتوکل علي الله فهوحسبه پس روي عتاب ازمن
بدرویش کرد وگفت اي که گفتي توانگران مشتغل مناهي
اند ومست ملاهي نعم طایفهٔ چنین که گفتي هستند قاصر همت

He ought to ſubmit to violence from an enemy, who wiſhes to enjoy a friend, becauſe the treaſure and the dragon; the roſe and the thorn; ſorrow and gladneſs, are linked together. Obſerve you not that in the garden there are odoriferous plants, as well as dry trunks? in like manner in the circle of rich men, there are grateful and ungrateful perſons; and in the number of durwaiſhes ſome exerciſe patience, and others do not. If every hailſtone was a pearl, the market would be as full of them as of ſhells. The beloved of the almighty conſiſt of rich men, who have the diſpoſition of durwaiſhes, and of durwaiſhes poſſeſſed of noble minds. The greateſt rich man is he who relieves the diſtreſſes of the poor; and the beſt of durwaiſhes is he who looketh *not* to the rich for his ſupport: for God hath ſaid, "He who truſteth in god, requires no other's help." The Cazy, having ceaſed reprehending me, turned towards the durwaiſh and ſaid, "You who have advanced that the rich ſpend their time in wickedneſs, and are intoxicated with luxury; it is true there are ſuch people as you have deſcribed, who are defective in zeal,

وبکافرنعمت ببرند وبنهند وبخورند وندهند اگر بمثل باران
نبارد ویا جهان طوفان برآرد باعتماد مکنت خویش از محنت
درویش نپرسند وآز خداي تعالي نترسند

بيت

گرازنيستي دیگري شد هلاک مرا هست بطرازطوفان چه باک

بيت

وراکبات نیاقافي هوادجها لم یلتفتن الي من غاص في الکثب

بيت

دونان چوگليم خويش بيرون بردند
گويند چه غم گرهمه عالم مُردند

ثومي برين صفت که بيان کردم وطايفهٔ ديگرخوان نعم نهاده
وصلاي گرم درداده وابرو بتواضع گشاده طالب نامند ومغفرت
وصاحب دنيا وآخرت چون بندگان حضرت پادشاه عالم مويّد
من عند الله مظفر ومنصور علي الاعداي مالک ازمنة الانام

and ungrateful towards God, who gather money, and hoard it; who enjoy themſelves, and give not to others; if, for example, there ſhould be a drought, or if the world ſhould ſuffer a deluge, they, confiding in their own wealth, would not enquire after the diſtreſs of the poor, nor fear God. If another ſhould be annihilated by diſtreſs, I exiſt, what has a gooſe to fear from a deluge. The women who are mounted on camels, feel not in their litters for him who periſhes in the ſand. Mean perſons, when they have eſcaped with their own blanket, ſay, what ſignifies it, if the whole world ſhould die. There are ſome of this deſcription; but I have ſeen others who having ſpread the table of generoſity, and proclaimed munificence, with affable countenance ſeek reputation, and aſk pardon of God; enjoying the things of this world, and of futurity; like his majeſty the king of the world, who is aſſiſted by the grace of God, the conqueror of his enemies, lord paramount of nations,

حامي ثغور الاسلام وارث ملك سليمان اعدل ملوك الزمان
مظفر الدين ابوبكر سعد ادام الله ايامه ونصر اعلامه

قطعه

پدر بجاي پسر هرگز اين كرم نكند
كه دست جود تو با خاندان آدم كرد
خداي خواست كه بر عالم به بخشايد
ترا برحمت خود پادشاه عالم كرد

قاضي چون سخن بدين پايه رسانيد وازحد قياس ما اسپ مبالغه درگذرانيد بمقتضاي حكم قضا رضا داديم وازما مضي درگذشتيم وبعذر ماجري طريق مدارا گرفتيم وسر بتدارك برقدم يكديگر نهاديم وبوسه برسر وروي همديگر داديم وختم سخن بدين دو بيت بود

قطعه

مكن زگردش گيتي شكايت اي درويش
كه تيره بختي اگرهم برين نسق مردي
توانگرا چو دل و دست كامرانت هست
بخور به بخش كه دنيا وآخرت بردي

defender of the ſtrong holds (of religion) heir of the kingdom of Solomon, ſurpaſſing all the monarchs of his time in juſtice, Mozufferuddeen Abûbekr Sâd, may God prolong his days, and grant victory to his ſtandards. A father ſheweth not ſuch benevolence towards his ſon, as your hand of liberality has beſtowed on the human race. God wanting to beſtow bleſſing on mankind, through his mercy made you king of the world." When the Cazy had extended his diſcourſe to this length, and had exerted the powers of eloquence beyond our expectation, we acquieſced in his ſentence with mutual forgiveneſs, and apologizing for all that had paſſed between us, we took the road of affability, and blaming ourſelves, we kiſſed each other's hands and face, and the diſputation concluded with theſe words, " O durwaiſh, complain not of the revolutions of this world, for thou wilt be unhappy if thou expire in this imagination. And thou rich man, whilſt thou haſt thy heart and hand at thy command, enjoy and beſtow; that thou mayeſt obtain the bleſſing of heaven, in this life, and in futurity."

باب هشتم در آداب صحبت

حکایت ۱

مال از بهر آسایش عمرست نه عمر از بهر گرد کردن مال عاقلی
را پرسیدم که نیکبخت کیست و بد بخت چیست گفت نیکبخت
آنکه خورد و کشت و بد بخت آنکه مرد و هشت

بیت

مکن نما زبران هیچکس که هیچ نکرد
که عمر در سر تحصیل مال کرد و نخورد

حکایت ۲

حضرت موسی علیه السلام قارون را نصیحت کرد که احسن
کما احسن اللّٰه الیک نشنید و عاقبتش شنیدی

قطعه

آنکس که بدینار و درم خیر نیندوخت
سر عاقبت اندر سر دینار و درم کرد

CHAPTER VIII.

Rules for conduct in life.

No. 1.

Riches are for the comfort of life, and not life for the accumulation of riches. I aſked a holy wiſe man, who is fortunate, and who is unfortunate? He replied he was fortunate who ate and ſowed; and he was unfortunate, who died without having enjoyed. Pray not over that worthleſs wretch who performed no act of piety: who ſpent his whole life in amaſſing money, without making any uſe of it.

No. 2.

The prophet Moſes, upon whom be peace, thus admoniſhed Karoon, "Do thou good, in the ſame manner that God hath done good unto thee." He did not liſten, and you have heard of his end. He who hath not done good with his money, hath loſt his future hopes in attending to the acquiſition of riches.

خواهي متمتع شوي از نعمت دنيا
با خلق کرم کن چو خدا با تو کرم کرد

عرب گويد جد ولا تهنن فان الفايدة اليک عايدة يعني به بخش واعطاء ه ومنت منه که فايده آن بتو باز گردد

قطعه

درخت کرم هر کجا بيخ کرد گذشت از فلک شاخ وبالاي او
گر اميد داري که برخوري بمنّت منه ارّه بر پاي او

قطعه

شکر خداي کن که موفّق شدي بخير
زانعام فضل او نه معطل گذاشتست
منّت منه که خدمت سلطان همي کني
منّت شناس ازو که بخدمت بداشتست

حکمت ۳

دو کس رنج بيهوده بردند وسعي بي فايده کردند يکي انکه

If thou wiſh to derive benefit from worldly riches, ſhew that kindneſs towards thy fellow creatures that God hath beſtowed on thee. The Arabs ſay, "be bountiful without accounting it an obligation, when moſt certainly the benefit will return to you." Wherever the tree of beneficence takes root, it ſends forth branches beyond the ſky. If you entertain hopes of eating the fruit, cultivate the tree kindly, and put not a ſaw at it's root. Return thanks to God that you have been aſſiſted with divine grace, and that he has not excluded you from the riches of his bounty. Boaſt not of holding an office under the king, but be grateful to God for having placed you in his ſervice.

No. 3.

Two perſons took trouble in vain, and uſed fruitleſs endeavours; he who acquired wealth,

مال اندوخت و نخورد و دیگر آن که علم آموخت و عمل نکرد

مثنوي

علم چند انکه بیشتر خواني چون عمل در تو نیست نادانی
نه محقق بود نه دانشمند چار پائي بر و کتابي چند
آن تهي مغز را چه علم و خبر که بر و هیزمست یا دفتر

حکمت ۴

علم از بهر دین پرورد نست نه از بهر دنیا خورد ن

بیت

هر که پرهیز و علم و زهد فروخت خرمني گرد کرد و پاک بسوخت

حکمت ۵

عالم نا پرهیزگار کور است مشعله دار بهدي ولا یهتدي

بیت

بي فایده هر که عمر در باخت چیزي نخرید و زر بینداخت

حکمت ۶

مُلک از خردمندان جمال گیرد و دین از پرهیزگاران کمال

without enjoying it; and he who taught wiſdom, but did not practiſe it. How much ſoever you may ſtudy ſcience, when you do not act wiſely, you are ignorant. The beaſt whom they load with books, is not profoundly learned and wiſe; what knoweth his empty ſkull whether he carried firewood or books.

No. 4.

Science is to be uſed for the preſervation of religion, and not for the acquiſition of wealth. Whoſoever proſtituted his abſtinence, reputation, and learning for gain, formed a granary, and then conſumed it entirely.

No. 5.

A learned man, without temperance, is a blind man carrying a link; he ſheweth the road to others, but doth not guide himſelf. He who through inadvertency trifled with life, threw away his money without purchaſing any thing.

No. 6.

A kingdom gains credit from wiſe men, and religion obtains perfection from the virtuous.

یابد پادشاهان به نصیحت خردمندان محتاجترند که خردمندان
بتقرب پادشاهان

قطعه

پندم اگر بشنوي اي پادشاه در همه دفتر به ازین پند نیست
چز بخردمند مفرما عمل گرچه عمل کار خردمند نیست

حکمت ۷

سه چیز بي سه چیز پاید ار نماند مال بي تجارت و علم بي بحث
و ملک بي سیاست

حکمت ۸

رحم آوردن بر بدان ستمست بر نیکان و عفو کردن از ظالمان
جورست بر مظلومان

بیت

خبیث را چو تعهد کني و بنوازي
بدولت تو کنه میکند با نبازي

Kings ſtand in more in need of wiſe men, than wiſe men do of appointments at court. Liſten O king, to my advice; for you have not a more valuable maxim, in all your archives, than this, "Entruſt not your affairs to any but wiſe men; although public buſineſs is not the occupation of the wiſe."

No. 7.

Three things are not permanent without three things; wealth without commerce, ſcience without argument, nor a kingdom without government.

No. 8.

Shewing mercy to the wicked is doing injury to the good; and pardoning oppreſſors, is injuring the oppreſſed. When you connect yourſelf with baſe men, and ſhew them favor, they commit crimes with your power, whereby you participate in their guilt.

حکمت ۹

رستي پادشاهان اعتماد نتوان کرد و بر آواز خوش کودکان
اید بود که آن بخیالي متبدّل شود و این بخوابي متغیر

بیت

معشوق هزار دوست را دل ندهي
ورمیدهي دل بجدائي بنهي

حکمت ۱۰

هران سرّي که داري با دوست درمیان منهه چه داني که
وقتي دشمن گردد و هر بدي که تواني کردن با دشمن مرسان
باشد که روزي دوست گردد رازي که خواهي نهان ماند
باکسي درمیان منه اگرچه معتمد بود که هیچکس برسرّ تو
مشفقتر نباشد

No. 9.

You cannot rely on the friendſhip of kings, nor confide in the ſweet voices of boys, for thoſe change on the ſlighteſt ſuſpicion, and theſe alter in the courſe of a night. Give not your heart to her who has a thouſand lovers; but if you ſhould beſtow it on her, be prepared for a ſeparation.

No. 10.

Reveal not to a friend every ſecret that you poſſeſs, for how can you tell but what he may ſometime or other become your enemy. Likewiſe inflict not on an enemy every injury in your power, for he may afterwards become your friend. The matter which you wiſh to preſerve as a secret, impart it not to any one, although he may be worthy of confidence, for no one will be ſo true to your ſecret as yourſelf.

قطعه

خاموش به که ضمیر دل خویش
باکسي گفتن وگفتن که مگوي
اي سليم آب زسر چشمه ببند
که چو پر شد نتوان بستن جوي
سخني در نهان نبايد گفت
که بهر انجمن نشايد گفت

حکمت ۱۱

دشمني ضعيف که در طاعت آيد ودوستي نمايد مقصود وي جز آن
نيست که دشمني قوي کردن وگفته اند بر دوستي دوستان اعتماد
نيست تا بتملق دشمنان چه رسد هرکه دشمن کوچک را حقير شمارد
بدان ماند که آتش اندک را مهمل گذارد

قطعه

امروز بکش که ميتوان کشت کاتش چو بلند شد جهان سوخت
مگذار که زه کند کمان را دشمن چو به تير ميتوان دوخت

It is ſafer to be ſilent, than to reveal one's ſecret to any one, and telling him not to mention it. O good man! ſtop the water at the ſpring head, for when it is in full ſtream, you cannot arreſt it. You ſhould never ſpeak a word in ſecret, which may not be related in every company.

No. 11.

A weak enemy, who becomes obedient, and ſhews friendſhip, does ſo with no other deſign but to become a more powerful adverſary; as they have ſaid, "Even the ſincerity of friends is not to be relied on, what then is to be expected from the flattery of enemies?" He who deſpiſes a weak enemy, reſembles him who neglects a ſpark of fire. Extinguiſh it to day, whilſt you are able, for when it iſſues into a flame, it deſtroys a world. Permit not your enemy to ſtring his bow, whilſt you are able to pierce him with an arrow.

حکمت ۱۲

درمیان دو دشمن چنان گوي که اگر دوست شوند شرم زده

مثنوي

میان دو کس جنگ چون آتشست
سخن چین بد بخت هیزم کشست
کنند این و آن خوش دگر باره دل
وي اندرمیان کور بخت و خجل
میان دو تن آتش افروختن
نه عقلست خود درمیان سوختن

قطعه

درسخن با دوستان آهسته باش تا ندارد دشمن خونخوار گوش
پیش دیوار انچه گوئي هوش دار تا نباشد در پس دیوار گوش

حکمت ۱۳

هرکه با دشمنان دوستان خود صلح کند سر آزار دوستان دارد

No. 12.

Speak in ſuch manner between two enemies, that ſhould they afterwards become frie you may not be put to the bluſh. Hoſtility between two people is like fire, and the fated backbiter ſupplies fuel. Afterwards, when they are reconciled together, the backbite hated, and deſpiſed by both parties. To kindle a flame between two perſons, is to burn yo ſelf inconſiderately in the midſt. Whiſper to your friends, in order that your bloodthirſty enet may not over-hear you. Take care what you ſay before a wall, as you cannot tell, w may be behind it.

No. 13

Whoſoever formeth an intimacy with the enemies of his friends, does ſo to injure hi

بیت

بشوای خردمند ازان دوست دست
که با دشمنانت بود هم نشست

حکمت ۱۴

چون در امضای کار متردد باشی آن طرف اختیار کن که بی آزارتر برآید

بیت

با مردم سهل گوی دشوار مگوی
با آنکه در صلح زند جنگ مجوی

حکمت ۱۵

تا کار بزر می آید جان در خطر افگندن نشاید

بیت

چو دست از همه حیلتی در گسست
حلالست بردن بشمشیر دست

O wise man! waſh your hands of that friend, who aſſociates with your enemies.

No. 14.

When, in tranſacting buſineſs, you are under any heſitation, make choice of that ſide which will produce the leaſt injury. Speak not harſhly to a man of placid manners; and with him who knocks at the door of peace, ſeek not hoſtility.

No. 15.

As long as an affair can be compaſſed by money, it is not adviſable to put one's life in danger. When the hand has failed in every trick, it is lawful to draw the ſword.

حکمت ۱۶

85 برعجز دشمن رحمت مکن که اگر قادر شود نکند

بیت

دشمن چو بیني ناتوان لاف از بروت خود مزن
مغز نیست در هرا ستخوان مرد بست در هر پیرهن

90 هرکه بدي رابکُشد خلق را از بلاي او برهاند واورا ازعذاب خداي

قطعه

پسندیدست بخشایش و لیکن منه بر ریش خلق آزار مرهم
ندانست آنکه رحمت کرد برمار که آن ظُلمست بر فرزند آدم

حکمت ۱۷

95 نصیحت از دشمن پذیرفتن خطاست ولیکن شنیدن رواست تابخلاف
آن کارکني که آن عین صوابست

مثنوي

حذرکن زانچه دشمن گوید آن کن که بر زانو زني دست تغابن
گرت راهي نماید راست چون تیر ازو برگرد وراهِ دست چپ گیر

No. 16.

Shew not mercy to a weak enemy, for if he becomes powerful he will not ſpare you. When you ſee an enemy weak, twiſt not your whiſkers in boaſting; there is marrow in every bone, and every coat covers a man. Whoſoever killeth a wicked man, relieveth the world from his injuries, and delivereth himſelf from the wrath of God. Forgiveneſs is commendable, but apply not ointment to the wound of an oppreſſor. Knoweth he not that whoſoever ſpareth the life of a ſerpent, committeth injury towards the ſons of Adam.

No. 17.

It is not adviſable to follow the advice of an enemy; you may hear what he has to ſay, in order, that you may act contrary thereto; and which is perfect reaſon. Avoid that which an enemy tells you to do, for if you follow his advice, you will ſmite your knees with the hands of ſorrow. If he ſhews you a road, ſtraight as an arrow, turn from it, and go the other way.

حکمت ۱۸

خشم بیش از حد وحشت آرد ولطف بي وقت هیبت ببرد نه چندان درشتي کن که ازتو سیر گردند ونه چندان نرمي که برتو دلیر شوند

مثنوي

درشتي ونرمي بهم در بهست چو رگ زن که جرّاح ومرهم نهست
درشتي نکیرد خردمند بیش نه سُستي که ناقص کند قدر خویش
نه مرخویشتن را فروني نهد نه یکباره تن در زبوني دهد

مثنوي

شباني بپدر گفت اي خردمند مرا تعلیم ده پیرانه یک پند
بگفتا نیک مردي کن نه چندان که گردد چیره گرگ تیز دندان

حکمت ۱۹

دو کس دشمن ملک و دینند پادشاه بي حِلم و زاهد بي عِلم

بیت

بر سر ملک مباد آن ملک فرمان ده
که خدا را نبود بنده فرمان بردار

No. 18.

Anger, when exceſſive, createth terror; and kindneſs out of ſeaſon deſtroys authority. Be not ſo ſevere as to cauſe diſguſt, nor ſo lenient as to encourage audacity. Severity and lenity ſhould be tempered together; like the ſurgeon, who, when he uſes the lancet, applies alſo a plaſter. A wiſe man carries not ſeverity to exceſs, nor ſuffers ſuch relaxation as will leſſen his own dignity. He over rates not himſelf, neither doth he altogether neglect his conſequence. A ſhepherd ſaid to his father; "O thou who art wiſe, teach me one maxim from your experience." He replied, "be complacent, but not to that degree that they may inſult you with the ſharp teeth of the wolf."

No. 19.

Two perſons are enemies to a kingdom and to religion, a monarch without clemency, and a religious man without knowledge. May there never be at the head of a kingdom, a ruler who is not an obedient ſervant of God.

حکمت ۲۰

پادشاه باید که تا بحدّي برد شهنان خشم نراند که دوستان را اعتیاد
نماند که آتش خشم اوّل درخداوند خشم افتد آنگه زبانه بخصم رسد
یانرسد

مثنوي

نشاید بني آدم خاک زاد که درسر کند کبر وتندي وباد
ترا با چنین گرمي وسرکشي نپندارم از خاک از آتشي

قطعه

درخاک بیلقان برسیدم بعابدي
گفتم مرا بتربیت از جهل پاک کن
گفتا برو چو خاک تحمل کن اي فقیه
یا هرچه خوانده همه درزیر خاک کن

مطایبه ۲۱

بدخوي دردست دشمني گرفتار ست که هرکجا که رود از
چنگ عقوبت او خلاص نیابد

No. 20.

It behoveth a king, not to ſhew wrath towards his enemies, to ſuch a degree, as to alarm his friends; for the fire of wrath firſt falls on the exciter of it, and then the flame may reach the enemy, or not. It ſuits not the earth-born ſons of Adam to aſſume pride, ferocity and vanity. You who have ſo much heat and pertinacity, I do not conſider as created of earth, but of fire. In the land of Baelkân, I viſited a religious man, to whom I ſaid, "cleanſe me from ignorance by your doctrine?" He replied, "go and ſuffer with patience, like the earth, O learned in the law, or elſe bury in the earth all that you have ſtudied."

No. 21.

A wicked man is a captive in the hand of the enemy, for wherever he goeth, he cannot eſcape from the clutches of his own puniſhment.

بيت

اگر زدست بلا برفلک رود بد خوي
زدست خوي بدخويش در بلا باشد

پند ۲۲

چوبيني که درسپاه دشمن تفرقه افتاد توجمع باش واگر جمع
شوند ازپريشاني انديشه کن

قطه

بروبا دوستان آسوده بنشين چوبيني درميان دشمنان جنگ
وگر بيني که با هم يکزبانند کمان رازه کن وبرباره برسنگ

تنبيه ۲۳

دشمن چوازهمه حيلتي درماند سلسله دوستي بجنباند پس
آنگه بدوستي کارها کند که دشمن نتواند کرد

پند ۲۴

سرمار بدست دشمن بکوب که از احدي الحسنين خالي
نباشد اگر اين غالب آمد مار کُشتي واگر آن ازدشمن رستي

If the wicked man ſhould eſcape to heaven from the hand of calamity, he would continue in calamity from the ſenſe of his own evil diſpoſition.

No. 22.

When you ſee diſcord amongſt the troops of your enemy, be of good courage; but if they are united, then be upon your guard. When you ſee contention amongſt your enemies, go and ſit at eaſe with your friends; but when you ſee them of one mind, ſtring you bow, and place ſtones upon the ramparts.

No. 23.

When the enemy has failed in all other artifices, he will propoſe friendſhip; that under its appearance he may effect what he could not compaſs as an open adverſary.

No. 24.

Bruiſe the ſerpent's head with the hand of your enemy; which cannot fail of producing one of theſe two advantages. If the enemy ſucceeds, you have killed the ſnake, and if the latter prevails, you have got rid of your enemy.

بیت

بروز معرکه ایمن مشو ز خصم ضعیف
که مغز شیر برآرد چو دل ز جان برداشت

پند ۲۵

دری که دانی دلی بیازارد توخاموش باش تا دیگری بیارد

بیت

بلبلا مژدهٔ بهار بیار خبر بد ببوم باز گذار

تحذیر ۲۶

پادشاه را بر خیانت کسی واقف مگردان مگر انکه بر قول کلی
واثق باشی وگرنه در هلاک خود همی کوشی

بیت

بسیچ سخن گفتن انگاه کن که دانی که در کار گیرد سخن

مطایبه ۲۷

هر که نصیحت خود رائی میکند او خود بنصیحت دگری
محتاجست

In the day of battle, conſider not yourſelf ſafe, becauſe your adverſary is weak; for he who becomes deſperate, will take out the lion's brains.

No. 25.

When you have any thing to communicate that will diſtreſs the heart of the perſon whom it concerns, be ſilent; in order that he may hear from ſome one elſe. O nightingale bring thou the glad tidings of ſpring; and leave bad news to the owl.

No. 26.

Inform not the king of the perfidy of any one, excepting you are aſſured that he will entirely approve of it; for otherwiſe you are only working your own deſtruction. When you are purpoſing to ſpeak any thing, do it when you know that your words will take effect.

No. 27.

He who gives advice to a ſelf conceited man, ſtands himſelf in need of counſel from another.

ملاطفه ۲۸

فریب دشمن مخور وغرور مدّاح مخر که آن دام زرق نهاده
است واین کام طبع کشاده احمق را ستایش خوش آید چون
لاشه که در کعبش دمي فربه نماید

قطعه

الا تانشنوي مدح سخن گوي که اندک مایه نفعي از تو دارد
اگر روزي مرادش بر نیاري دو صد چندان عیوبت برشمارد

تربیت ۲۹

متکلم را تا کسي عیب نگیرد سخنش صلاح نپذیرد

بیت

مشو غرّه بر حسن گفتار خویش به تحسین نادان و پندار خویش

ملاطفه ۳۰

هیچ کس را عقل خود بکمال نماید و فرزند خویش بجمال

قطعه

یکي جهود ومسلمان نزاع میکردند
چنان که خنده گرفت از حدیث ایشانم

No. 28.

Be not caught by the deceit of an enemy, nor be proud of the praiſe of a flatterer; for that has ſpread the thin net; and this has opened the palate of avarice. A blockhead is pleaſed with praiſe; like a corpſe whoſe inflated heel has the appearance of plumpneſs. Take care how you liſten to the voice of the flatterer, who in return for his little ſtock, expects to derive from you conſiderable advantage. If one day you do not comply with his wiſhes, he imputes to you two hundred defects inſtead of perfections.

No 29.

Unleſs ſome one points out to an orator his defects, his diſcourſe will never be correct. Be not vain of the elegance of your diſcourſe, from the commendation of an ignorant perſon, neither upon the ſtrength of your own judgment.

No 30.

Every one thinks his own wiſdom perfect, and his own child beautiful. A Jew and a Mahommedan were diſputing in a manner that made me laugh,

بطیره گفت مسلمان گر این قباله من
درست نیست خدایا جهود میرانم
جهود گفت بتوریت میخورم سوگند
اگر خلاف کنم همچو تو مسلمانم
گر از بسیط زمین عقل منعدم گردد
بخود گمان نبرد هیچکس که نادانم

مطایبه ۳۱

ده آدمي بر سفره بخورند ودو سگ برجیغه بسر نبرند حریص باجهاني گرسنه است وقانع بناني سیر

بیت

رودهٔ تنگ بیک نان تهي پرگردد
نعمت روي زمین پر نکند دیدهٔ تنگ

مثنوي

پدر چون دور عمرش منقضي گشت مرا این یک وصیت کرد و بگذشت
که شهوت آتشست ازوي به پرهیز بخود بر آتش دوزخ مکن تیز

the mahommedan ſaid in wrath, " if this deed of conveyance is not authentic; may God cauſe me to die a Jew." The Jew ſaid, " I make oath on the Pentateuch, and if I ſwear falſely, I am a Mahommedan like you." If wiſdom was to ceaſe throughout the world, no one would ſuſpect himſelf of ignorance.

No. 31.

Ten men will ſit at one table, but two dogs will not be ſatisfied with one carcaſe. The avaricious man, with the whole world at his command, is hungry; whilſt he who is contented is ſatisfied with a loaf of bread. The narrow belly is filled with a loaf of bread without meat; but the narrow ſight is not ſatisfied with all the riches on the face of the earth. My father when the term of his life was expired, gave me this one advice and departed, " Luſt is a fire, ſhun it; precipitate not yourſelf into the flames of hell;

دران آتش نداري طاقت سوز بصبر آبي براين آتش زن امروز

نصيحت ٣٢

هركه درحال توانائي نيكوئي نكند در وقت ناتواني سختي بيند

بيت

بداختر تر از مردم آزار نيست كه روز مصيبت كسش يار نيست

حكمت ٣٣

جان درحمايت يكدمست و دنيا وجودي ميان دوعدم دين بدنيا فروشان خرند يوسف بفروشند تاچه خرند الم اعهد اليكم يا بني آدم ان لا تعبدوا الشيطان

بيت

بقول دشمن پيمان دوست بشكستي
ببين كه ازكه بُريدي و باكه پيوستي

تنبيه ٣٤

شيطان با مخلصان بر نمي آيد وسلطان با مفلسان

ſince you will not have ſtrength to ſupport that burning, quench the preſent flame with the water of patience."

No. 32.

He who when he hath the power doeth not good, when he loſes the means will ſuffer diſtreſs. There is not a more unfortunate wretch than the oppreſſor, for in the day of adverſity nobody is his friend.

No. 33.

Life depends upon the ſupport of a ſingle breath, and worldly exiſtence is between two non exiſtences. Thoſe who ſell religion for the world, are aſſes; they ſell Joſeph and get nothing in return, " Did I not bargain with you, O ſons of Adam, that you ſhould not ſerve Satan? By the advice of an adverſary, you are breaking your promiſe with your friend: behold from whom you have ſeparated, and with whom you have united yourſelves."

No. 34.

Satan cannot prevail over the righteous, neither the king, againſt the poor.

مثنوي

وامش مده آن که بي نماز ست ور خود دهنش ز فاقه باز ست
از فرض خدا نمي گذارد از قرض تو نيز غم ندارد

قطعه

خاک مشرق شنيده ام که کنند بچه سال کاسهٔ چيني
صد بروزي کنند در بغداد لاجرم قيمتش همي بيني

قطعه

مرغک از بيضه برون آيد و روزي طلبد
وآدمي بچه ندارد خبر از عقل و تميز
آن که ناگاه کسي گشت بچيزي نرسد
واين بتمکين و فضيلت بگذشت از همه چيز

حکمت ۳۵

آبگينه همه جا هست ازان قدرش نيست
لعل دشوار بدست آيد ازانست عزيز

Truſt not him who neglecteth his prayers to God, even although his mouth be kept open by faſting; for he who performeth not the divine precepts, neither will he care for his debt to you. I have heard that in the land of the eaſt they are forty years in making a china cup: they make a hundred in a day at Bughdad, and conſequently you ſee the meanneſs of the price. A chicken, as ſoon as it comes out of the egg, ſeeks its food; but an infant hath not reaſon and diſcrimination. That which was ſomething all at once, never arrives at much perfection; and the other by degrees, ſurpaſſes all things in power, and excellence. Glaſs is every where, and therefore of no value; the ruby is obtained with difficulty, and on that account is precious.

کارها بصبر برآید ومستعجل بسر درآید

مثنوي

بچشم خویش دیدم دربیابان 225
که‌مرد آهسته بگذشت ازشتابان
سبند بادپا ازتک فرومانـــد
شتربان هم‌چنان آهسته میراند

ملا طغه ۳۶

230 نادان را به‌ازخاموشي نیست واگر این مصلحت بدانستي
نادان نبودي

قطعه

چون نداري کمال وفضل آن به که زبان دردهان نگه داري
آدمي را زبان فضیحة کند جوز بي مغز را سبکساري

قطعه 235

خریرا ابلهي تعلیم میداد برو برصرف کرده عمر دایم
حکیمي گفتش اي نادان چه کوشي درین سودا بترس ازلوم لایم

No. 35.

Affairs are accompliſhed through patience, and the haſty man faileth in his undertakings. I ſaw with my own eyes in the deſert, a man who walked ſlowly, get before one who went faſt. The fleet ſteed was tired with galloping, whilſt the camel driver proceeded in an equal ſlow pace.

No. 36.

Nothing is ſo good for an ignorant man as ſilence; and if he was ſenſible of this, he would not be ignorant. When you poſſeſs not perfection and excellence, you had better keep your tongue within your teeth. The tongue brings men into diſgrace. The nut without a kernel is of light weight. A ſtupid man was training an aſs, and ſpent all his time upon it. Somebody ſaid, "O blockhead what art thou endeavouring to do? for this fooliſh attempt expect reprehenſion from the cenſorious.

نیاموزد بهایم از تو ثغتار توخاموشي بیاموز از بهایم

مثنوي

هرکه تامل نکند در جواب بیشتر آید سخنش ناصواب

یاسخن آراي چومردم بهوش یابنشین همچو بهایم خموش

مطایبه ۳۷

هرکه بادانا تر از خود بحث کند تابدانند که داناست بدانند که نادانست

بیت

چون درآید به از توئي بسخن
گرچه به داني اعتراض مکن

لطیفه ۳۸

هرکه به بدان نشیند نیکي نه بیند

مثنوي

گر نشیند فرشتهٔ با دیو وحشت آموزد وخیانت وریو
از بدان نیکوئي نیاموزي نکند گرگ پوستین دوزي

Brutes will not acquire ſpeech from thee learn thou ſilence from them." Whoſoever doth not reflect before he giveth an anſwer, will generally ſpeak improperly. Either arrange your words as a man of ſenſe, or elſe ſit quiet like a brute.

No. 37.

Whenever you argue with another wiſer than yourſelf, in order that others may admire your wiſdom, they will diſcover your ignorance. When one manages a diſcourſe better than yourſelf, although you may be fully informed, yet do not ſtart objections.

No. 38.

Whoſoever aſſociates with the wicked, will not ſee good. If an angel ſhould keep company with a demon, he would learn terror, perfidy, and deceit. You cannot learn virtue from the wicked; the wolf practiſes not the tanner's art.

لطیفه ۳۹

مرد مانرا عیب نهاني آشکارا مکن که مرایشان را رسوا کني وخود را بي اعتبار کني

تشبیه ۴۰

هرکه علم خواند وعمل نکرد بدان ماند که گاو راند وتخم نیفشاند

عبرت ۴۱

از تن بیدل طاعت نیاید وپوست بي مغز بضاعث را نشاید

تشبیه ۴۲

نه هرکه در مجادله چست در معامله درست

بیت

بس قامت خوش که زیر چادر باشد
چون باز کني مادر مادر باشد

حکمت ۴۳

اگر شبها همه قدر بودي پس شب قدر بي قدر بودي

No. 39

Publiſh not men's ſecret faults, for by diſgracing them, you make yourſelf of no repute.

No. 40.

Whoſoever acquired knowledge, and did not practiſe it, reſembleth him who ploughed but did not ſow.

No. 41.

Obedience is not truly performed by the body of him whoſe heart is diſſatisfied. The ſhell without a kernel, is not fit for ſtore.

No. 42.

Not every one that is ready to diſpute, is quick in tranſacting buſineſs. A form may appear handſome under a ſheet, but remove it, and you find a grandmother.

No. 43.

If every night was a night of power, many of ſuch nights would be diſregarded.

بیت

اگر سنگ همه لعل بدخشان بودي
پس قیمت لعل وسنگ یکسان بودي

حکمت ۴۴

270 نه هرکه بصورت نیکوست سیرت زیبا ۵ روست که کار اندرون دارد نه پوست

قطعه

توان شناخت بیک روز در شمایل مرد
که تا کجاش رسیده ست پایگاه علوم 275
ولي زباطنش ایمن مباش و غرّه مشو
که خبث نفس نکرده بسالها معلوم

تحذیر ۴۵

هرکه با بزرگان ستیزد خون خود ریزد

280 قطعه

خویشتن را بزرگ مي بیند راست گفتند یک ۵ وبیند لوج

If every ſtone was a Budukſhân ruby, the ruby and the pebble would be of equal value.

No. 44.

It is not every graceful form that contains a good diſpoſition; for virtue is in the mind, not in the appearance. You may know in one day, from a man's manners to what degree of knowledge he has attained; however be not ſecure againſt his mind; neither be proud of your diſcovery; for a malignant ſpirit is not to be detected in many years.

No. 45.

Whoſoever contendeth with the great, ſheds his own blood. He who thinks himſelf great has been compared to one who ſquints and ſees double.

زود بيني شكسته پيشاني توكه بازي بسركني باغوج

پند ۴۶

پنجه با شير و مشت با شمشير كار خردمندان نيست

بيت

جنگ وزورآوري مكن با مست پيش سرپنجه د ربغل نه د ست

تحذير ۴۷

ضعيفي كه با قوي د لاوري كند يا ر د شمنست د رهلاك خويش

قطعه

سايه پرورده را چه طاقت آن كه رود با مبارزان بقتال
سُست بازو بجهل ميكند پنجه با مرد آهني چنگال

توبيخ ۴۸

هركه نصيحت نشنود سرملامت شنيدن دارد

بيت

چون نيايد نصيحتت د رگوش اگرت سرزنش كنم خاموش

You will get a broken front by ſporting your head againſt a ram.

No. 46.

It is not the part of a wiſe man to box with a lion, or to ſtrike his fiſt againſt a ſword. Neither fight nor contend with one more powerful than yourſelf; put your hand under your arm pit.

No. 47.

A weak man, who contends with one that is ſtrong, befriends his adverſary, by his own death. He who was nurſed in the ſhade, how is he able to accompany the heroes to battle? He who hath not ſtrength in his arm, acts fooliſhly in oppoſing one who has a wriſt of iron.

No. 48.

He who liſtens not to advice, ſtudies to hear reprehenſion. When advice gains not admiſſion into the ear, if they reprehend you, be ſilent.

لطيفه ۴۹

بي هنران هنرمندان را نتوانند ديدن همچون سگان بازاري سگ شكاري رابينند ومشغله برآرند وپيش آمدن نيارند

تحذير ۵۰

سفله چون بهتر باكسي برنيايد بحشش در پوستين افتد

بيت

كند هرآينه غيبت حسود كوته دست
كه درمقابله گنگش بود زبان مقال

شكايت ۵۱

اگرجور شكم نيستي هيچ مرغي در دام نيفتادي بل كه صياد دام نه نهادي

بيت

شكم بند دست است وزنجير پاي
شكم بنده كمتر پرستد خداي

No. 49.

The vicious cannot endure the ſight of the virtuous; in the ſame manner as the curs of the market howl at a hunting dog, but dare not approach him.

No. 50.

When a mean wretch cannot vie with another in virtue, out of his wickedneſs, he begins to ſlander. The abject envious wretch will ſlander the virtuous man when abſent; but when brought face to face, his loquacious tongue becomes dumb.

No. 51.

But for the cravings of the belly, not a bird would have fallen into the ſnare, nay the fowler would not have ſpread his net. The belly is chains to the hands, and fetters to the feet. He who is a ſlave to his belly ſeldom worſhips God.

عبرت ۵۲

حکیمان دیر خورند و عابدان نیم سیر و زاهدان تا سدّ رمق و جوانان تا طبق برگیرند و پیران تا عرق کنند اما قلندران چندانکه در معده جای نفس نماند و بر سفره روزی کس

بیت

اسیر بند شکم را دو شب نگیرد خواب
شبی ز معده سنگی شبی ز دل تنگی

وعظ ۵۳

مشورت با زنان تباهست و سخاوت با مفسدان گناه

شعر

خبیث را چو تعهد کنی و بنوازی بدولت تو کند میکند بانبازی

حکمت ۵۴

هر کرا دشمن پیش است گر نکشد دشمن خویش است

بیت

سنگ در دست و مار سر برسنگ نکند مرد هشیار درنگ

No. 52.

Wiſe men eat late; holy men half ſatisfy their appetites; and hermits take only what is ſufficient to ſuſtain life; young men devour all that is in the diſh; the old eat until they ſweat: but the Calenders devour ſo voraciouſly that there is not in their ſtomachs room for drawing breath; nor is there left on the table a morſel for any one. He who is a ſlave to his belly ſleeps not for two nights; one night from a loaded ſtomach, and the next night through want.

No. 53.

To conſult with women is ruin; and to be liberal towards the ſeditious is a crime. When you ſupport and favor the vicious, you commit wickedneſs with your power by participation.

No. 54.

Whoſoever hath his adverſary in his power, and doth not deſtroy him, is an enemy to himſelf. When there is a ſtone in the hand, and the head of a ſnake under the ſtone, the prudent man delayeth not execution.

ترجمه بر پلنگ تیز دندان ستم کاري بود برگوسفندان
وگروهي بخلاف این مصلحت دیده اند وگفته اند که درکشتن
بندیان تامل اولیتر است بحکم انکه اختیار باقیست توان کشت
وتوان هشت واگر بي تامل کشته شود محتملست که مصلحتي فوت
شود که تدارک آن ممتنع باشد

بیت

نیک سهلست زنده بیجان کرد کشته را باز زنده نتوان کرد.
شرط عقلست صبر تیر انداز انکه رفت از کمان نیاید باز

حکمت ٥٥

حکیمي که با جهال درافتد باید که توقع عزت ندارد وگر جاهل
بزبان آوري برحکیمي غالب اند عجب نیست سنگیست که جوهر
را شکند

بیت

چه عجب گر فرو رود نفسش عندلیبي غراب هم نفسش

To ſhew mercy to the ſharp teethed tiger, would be doing injury to the ſheep. But others have advanced the contrary, and ſaid, that in the execution of a priſoner delay is beſt, becauſe you retain the power of killing or of releaſing: but ſhould he be put to death without deliberation, good counſel may perchance be loſt, ſince reparation is impoſſible. It is eaſy to take away life, but impoſſible to reſtore it. It is a rule of reaſon that the archer ſhould have patience, for when the arrow has left the bow, it will not return.

No. 55.

The wiſe man, who engages in a controverſy, with thoſe who are ignorant of the ſubject, ſhould not entertain any expectation of gaining credit. If an ignorant man, by his loquacity, ſhould overpower a wiſe man, it is not to be wondered at, becauſe a common ſtone will break a jewel. Why is it ſurprizing if a nightingale ſhould not ſing, when a crow is in the ſame cage?

بیت

گر هنرمند زاو باش جفائي بيند تا دل خويش نيازارد و خود رهم نشود
سنگ بد گوهر اگر کاسهٔ زرّين شکند قيمت سنگ نيفزايد و زر کم نشود

حکيت ٥٦

خرد مندي راکه در زمرهٔ اجلاف سخن صورت نه بندد شگفت مدار
که آواز بربط از غلبهٔ دهل برنيايد و بوي عنبر از بوي کنده سير فرومانده

شعر

بلند آواز نادان کردن انداخت که دانا را ببي شرمي بينداخت
نهي داني که آهنگ حجازي فرو ماند زبانگ طبل غازي
جوهر اگر در خلاب افتد همچنان نفيس است و غبار گر بفلک رسد
همچنان خسيس استعداد بي تربيت دريغست و تربيت
نامستعد ضايع خاکستر اگرچه نسبتي عالي دارد که آتش جوهر
علويست وليکن چون بنفس خود هنري ندارد باخاک برابرست
و قيمت شکر نه از نيي است بلکه آن خود از خاصيّت ويست مشک
آنست که خود ببويد نه آنست که عطار بگويد دانا چو طبله

If a virtuous man is injured by a vagabond, he ought not be ſorry, or angry. If a worthleſs ſtone bruiſe a golden cup, its own worth is not thereby increaſed, nor the value of the gold leſſened.

No. 56.

If a wiſe man, falling in company with mean people, does not get credit for his diſcourſe, be not amazed; for the ſound of the harp cannot overpower the noiſe of the drum; and the fragrance of ambergris is overcome by fetid garlic. The ignorant wretch was proud of his loud voice, becauſe he had impudently confounded the man of underſtanding. Are you ignorant that the muſical mode of Hijaz is confounded by the noiſe of the warrior's drum? If a jewel falls into the mud, it is ſtill the ſame precious ſtone; and if duſt flies up to the ſky, it retains its original baſeneſs. A capacity without education is deplorable, and education without capacity is thrown away. Aſhes, although of high origin, fire being of a noble nature, yet having no intrinſic worth, are no better than duſt. Sugar obtains not its value from the cane, but from its innate quality. Muſk has the fragrance in itſelf, and not from being called a perfume by the druggiſt. The wiſe man is like the

عطارست خاموش وهنرنماي ونادان چون طبل غازي بلند آواز
ميان تهي ويافيه درائي

نظم

عالم اندر ميان بيخبران مثلي گفته اند صدّيقان
شاهدي درميان كورانست مصحفي درسراي زنديقان
چوگنعان راطبيعت بي هنر بود پيمبرزادگي قدرش نيفزود
هنربنماي اگر داري توگوهر گل ازخارست وابراهيم آذر

حكمت ٥٧

دوستي راكه بعمري فراچنگ آرند نشايدكه بيكدم بيازارند

بيت

سنگي بچند سال شود لعل پارهٔ
زنهار تابيك نفسش نشكني بسنگ

حكمت ٥٨

عقل دردست نفس چنان گرفتاراست كه مرد عاجز زن كرپز

druggiſt's cheſt, ſilent but full of virtues; and the blockhead reſembles the warrior's drum, noiſy but an empty prattler. A wiſe man, in the company of thoſe who are ignorant, has been compared by the ſages to a beautiful girl in the company of blind men; or to the Koran in the houſe of an infidel. When the land of Canaan was without virtue, the birth of Joſeph did not increaſe its dignity. Shew your virtue, if you poſſeſs nobility; for the roſe ſprang from the thorn, and Abraham from Azur.

No. 57.

A friend whom you have been gaining during your whole life, you ought not to be diſpleaſed with in a moment. A ſtone is many years becoming a ruby, take care that you do not deſtroy it in an inſtant againſt another ſtone.

No. 58.

Reaſon is under the power of ſenſe; as a man becomes weak in the hand of an artful woman.

بيت

در خرمي بر سرائي ببند كه بانگ زن ازوي بر آيد بلند

حكمت ٥٩

راي بي قوّت مكر و فسونست و قوّت بي راي جهل و جنون

بيت

تميز بايد و تدبير و عقل و انگه ملك
كه ملك و دولت نادان سلاح جنگ خودست

حكمت ٦٠

جوانمردي كه بخورد و بدهد به از عابدي كه روزه دارد و بنهد
هر كه ترك شهوت از بهر قبول خلق كرده است از شهوت حلال
در شهوت حرام افتاده ست

بيت

عابد كه نه از بهر خدا گوشه نشيند بيچاره در آينهٔ تاريك چه بيند

بيت

اندك اندك بهم شود بسيار دانه دانه است غلّه در انبار
اندك اندك خيلي شود و قطره قطره سيلي كردد

Shut the door of that houſe of pleaſure, which you hear reſounding with the loud voice of a woman.

No. 59.

A purpoſe, without power, is fraud and deceit; and power without deſign is ignorance and madneſs. The firſt requiſites are judgement, prudence and wiſdom, and then a kingdom; becauſe putting power and wealth into the hand of the ignorant, is furniſhing weapons againſt themſelves.

No. 60.

The liberal man, who eats and beſtows, is better than the religious man, who faſts and hoards. Whoſoever hath forſaken luxury, to gain the approbation of mankind, hath fallen from lawful into unlawful voluptuouſneſs. The hermit, who ſitteth in retirement, not for the ſake of God, what ſhall the hopeleſs wretch behold in a dark mirror. A little and a little collected together, become a great deal; the heap in the barn conſiſts of ſingle grains, and drop and drop form an inundation.

حکمت ۶۱

جاهلي را نشايد که بسفاهت از عامي بحلم بگذارد که هر دو طرف 385
ازياني ديده هيبت اين کم شود و جهل آن مستحکم

بيت

چو با سفله گوئي بلطف وخوشي فزون گردد ش کبر و گردن کشي

حکمت ۶۲

معصيت از هر که صادر شود نا پسنديده است و از عالم 390
ناپسنديده تر که علم سلاح جنگ شيطان است و خداوند سلاح
را چون باسيري برند شرمساري او بيشتر خواهد بود

بيت

عامي نادان پريشان روزگار
به زدانشمند ناپرهيزگار 395

کان بنابيناي از راه اوفتاد
وين دو چشمش بود و در چاه اوفتاد

No. 61.

A wiſe man ought not to ſuffer the inſolence of a common perſon to paſs unnoticed, as he thereby injures both parties; for his own reſpectability will be leſſened, and the other confirmed in his ignorance. When you ſpeak to a low fellow with kindneſs and benignity, it increaſes his arrogance and perverſeneſs.

No. 62.

Sin, by whomſoever commited, is deteſtable, but moſt ſo in a learned man; becauſe learning is the weapon for combating Satan; and if the armed man is taken priſoner, the greater will be his ſhame. An ignorant plebeian of diſſolute manners, is better than a learned man without temperance; for that, through blindneſs, loſt the road, and this, who had two eyes, fell into the well.

حکایت ۶۳

هرکه در زندگي نانش نخورند چون بمیرد نامش نبرند یوسف
صدّیق علیه السّلام در خشک سال مصر سیر نخوردي تا
گرسنه گانرا فراموش نکند لذّت انگور بیوه داند نه صاحب میوه

بیت

انکه در راحت و تنعم زیست
او چه داند که حال گرسنه چیست
حال درماندگان کسي داند
که باحوال خویش درماند

قطه

اي که برمرکب تازنده سواري هش دار
که خرخارکش مسکین در آب وگلست
آتش از خانهٔ همسایهٔ درویش مخواه
کانچه بر روزن او میگذرد دود دلست

No. 63

He whoſe bread people do not eat in his life time, when he dies they mention not his name. Joſeph the juſt, when there was a famine in Egypt, ate not his fill; in order that he might not forget thoſe who were hungry. The widow reliſhes grapes, and not the maſter of the vineyard. He who lives in eaſe and wealth, how can he know what it is to be hungry. He knows the condition of the diſtreſſed, whoſe own circumſtances are needy. O thou who art mounted on a ſwift horſe, reflect that the aſs laden with thorns is ſticking in the mud. Aſk not fire from the houſe of the neighbouring durwaiſh, for that which iſſues from his chimney is the ſmoke of his heart.

پند ۶۴

درویش ضعیف حال را در تنگی وخشکی سال مپرس که
دریی مگر بشرط آنکه مرهم بریش او بنهی ومعلومی در پیش

قطعه

خری که بینی وباری بگل درافتاده
بدل برو شفقت کن ولی مرو بسرش
کنون چو رفتی وپرسیدیش که چون افتاد
میان ببند چو مردان بگیر دنب خرش

حکمت ۶۵

دو چیز محال عقلست خوردن بیش از رزق مقسوم ومُردن
پیش از وقت معلوم

قطعه

قضا گر نشود در هزار ناله وآه
بشکر یا بشکایت برآید از دهنی
فرشته که وکیل است بر خزاین باد
چه غم خورد که بمیرد چراغ بیوه زنی

No. 64.

In a ſeaſon of ſcarcity and drought, inquire not of a durwaiſh how he does; unleſs you mean to apply ointment, to his wound, by giving him ſubſiſtence. When you ſee a loaded aſs ſticking in the mud, take compaſſion on him, or at any rate paſs not over his head; but when you proceed and inquire how he came there, bind up your loins as becometh a man, and lay hold of the aſs's tail.

No. 65.

Two things are morally impoſſible, to enjoy more than providence has allotted, or to die before the appointed time. Deſtiny will not be altered, by our uttering a thouſand lamentations and ſighs, nor by our praiſes or complaints. The angel who preſides over the treaſury of winds, what does he care if the lamp of an old widow is extinguiſhed.

پند ٦٦

اي طالب روزي بنشين تا بخوري واي مطلوب اجل مرو كه جان نبري

قطعه

جهد رزق ور كني وگر نكني
برساند خداي عزّو جل
ور شوي دردهان شيرو پلنگ
نخورندت مگر بروز اجل

حكمت ٦٧

بنانهاد ه دست نرسد ونهاد ه بهرجا كه هست برسد

بيت

شنيدهٔ كه سكندر برفت تا ظلمات
بچند محنت وانكه نخورد آبحيات

حكمت ٦٨

صيّادي بي روزي در دجله ماهي نگيرد وماهي بي اجل درخشكي نميرد

No. 66.

O thou who are in want of ſubſiſtence, be confident that thou ſhalt eat. And thou whom death hath required, flee not; for thou can'ſt not preſerve thy life. With or without your exertion, providence will beſtow daily bread; and if thou ſhouldſt be in the jaws of the lion, or of the tiger, they could not devour you excepting on the day of your deſtiny.

No. 67.

That which is not allotted, the hand cannot reach; and what is allotted will find you, wherever you may be. You have heard with what toil Secunder penetrated to the land of darkneſs; and that, after all, he did not taſte the water of immortality.

No. 68.

A fiſherman, unaſſiſted by deſtiny, could not catch a fiſh in the Tigris; and the fiſh, without fate, could not have died on the dry land.

بيت

مسكين حريص در همه عالم همي دود
او در قفاي رزق و اجل در قفاي او

پند ٦٩

توانگر فاسق كلوخ زراندوده ست و درويش صالح شاهدي
خاك آلود اين دلق موسى است مرقع و آن ريش فرعون
مرصّع شدت نيكان روي در فرح دارد و دولت بدان سر در
نشيب

قطعه

هر كرا جاه و دولتست بدان
خاطر خسته در نخواهد يافت
خبرش ده كه هيچ دولت و جاه
بسرائي دگر نخواهد يافت

حكمت ٧٠

حسود از نعمت حق بخيل است و مردم بي گناه را دشمن

The covetous man explores the whole world, in purſuit of a ſubſiſtence, and fate is cloſe at his heels.

No. 69.

A wicked rich man is a clod of earth gilded; and a pious durwaiſh is a beauty ſoiled with earth. This wears the patched garment of Moſes, and that has the ulcer of Pharaoh covered with jewels. The virtuous man, under adverſity, preſerves a cheerful countenance; but the wicked man; in proſperity, holds down his head. Whoſoever poſſeſſes rank and wealth, and relieves not thoſe who an in diſtreſs, inform him that in the next world he will find neither dignity nor riches.

No. 70.

The envious man begrudgeth the bountiful goodneſs of God, and is inimical to thoſe who are innocent.

قطعه

مردكي خشك مغز را ديدم رفته درپوستين صاحب جاه
ثغتم اي خواجه گرتو بدبختي مردم نيك بخت را چه گناه

قطعه ديگر

الا تا نخواهي بلا بر حسود كه آن بخت برگشته خود در بلاست
چه حاجت كه بروي كني دشمني كه اورا چنين دشمني در قفاست

حكمت ٧١

تلميذ بي ارادت عاشق بي زراست وروزه بي معرفت مرغي بي پر وعالم بي عمل درخت بي بروزاهد بي علم خانه بي در

پند ٧٢

مراد از نزول قران تحصيل سيرت خوبست نه ترتيل سوره مكتوب عامي متعبد پياده رفته است وعالم متهاون سوار خفته عاصي كه دست برداره به از عابدي كه سر بر داره

I heard a little fellow, with dry brains, ſpeaking diſreſpectfully of a perſon of rank: I ſaid, "O Sir, if you are unfortunate, what crime have fortunate men committed." Wiſh not ill to the envious man, for the unfortunate wretch is a calamity to himſelf. Where is the need of your ſhewing enmity towards him, who has ſuch an adverſary at his heels.

No. 71.

A ſtudent without inclination, is a lover without money; a traveller without obſervation, is a bird without wings; a learned man without works, is a tree without fruit; and a devotee without knowledge is a houſe without a door.

No. 72.

The Koran was revealed, that men might learn good morals, and not that they ſhould recite the written ſections. The unlettered religious man is a foot traveller; whilſt the negligent learned man is a ſleeping rider. A ſinner who lifts up his hands, in prayer, is better than a devotee who exalts his head.

بيت

سرهنك لطيف خوي ودلدار بهتر زفقيه مردم آزار

حكيت ٧٣

عالم بي عمل زنبوري بي عسل است

بيت

زنبور درشت وبي مروت راكوي
باري چوعسل نمي دهي نيش مزن

حكيت ٧٤

مرد بي مروت زن است وعابد باطمع رهزن

قطعه

اي بناموس كرده جامه سفيد بهر پندار خلق نامه سياه
دست كوتاه بايد از دنيا آستين خواه دراز وخواه كوتاه

حكيت ٧٥

دوكس را حسرت ازدل نرود وپاي تغابن از گل برنيايد

A military officer, who is good natured and courteous, is better than an oppreſſive lawyer.

No. 73.

A learned man without works, is a bee without honey. Say to the auſtere, and uncivil bee, "when you cannot afford honey, do not ſting."

No. 74.

A man without virility is a woman; and an avaricious devotee is a high-way robber. O thou who haſt put on white garments, to appear holy in the ſight of men, thou haſt thereby blackened the regiſter of works: the hand ought to be reſtrained from worldly purſuits, whether the ſleeve is long or whether it is ſhort.

No. 75.

Two perſons never free their hearts of regret, nor their ſorrowing feet from the mud.

تاجري كشتي شكسته ووارثي با قلندران نشسته چنانكه گفته
اند خلعت سلطان اگرچه عزيزاست جامه خلقان خود بعزّت تر
وخوان بزرگان اگرچه لذيزاست خرده انبان خود بلذّت تر

بيت

سرگه از دست رنج خويش وتره بهتر از نان ده خدا وبره

حكمت ٧٦

خلاف راي صوابست ونقض عهد اولوالالباب داروبگيان
خوردن وراه نا ديده بي كاروان رفتن

حكمت ٧٧

از امام مرشد محمّد بن محمّد غزالي رحمت الله عليه پرسيدند
كه بدين پايگاه چه گونه رسيدي درعلوم گفت بدانكه هرچه
ندانستم از پرسيدن آن ننگ وعار نداشتم

قطعه

اميد عافيت انگه بود موافق عقل
كه نبض را بطبيعت شناس بنمائي

One is the merchant whoſe ſhip has been wrecked; and the other, the heir who has got into the company of calenders; as they have ſaid, "although a dreſs beſtowed by a monarch is valuable, yet one's own coarſe cloaths are preferable; and although the great man's food is exquiſite, ſtill the ſcraps of one's own table are more delicious. Vinegar and pot herbs obtained by one's own labour, are preferable to bread received in charity."

No. 76.

It is contrary to reaſon, and to the counſel of the wiſe, to take medicine without confidence; or to travel an unknown road without accompanying the caravan.

No. 77.

They aſked Imam Mûrſheed Mohammed Ben Mohammed Ghezaly, on whom be the mercy God, by what means he had attained to ſuch a degree of knowledge. He replied, "in this manner, whatever I did not know, I was not aſhamed to enquire about." There will be reaſonable hopes of recovery, when you get a ſkilful phyſician to feel your pulſe.

بپرس هرچه ندانی که ذل پرسیدن

دلیل راه تو باشد بعزّ دانائی

پند ۷۸

هرچه دانی که هراینه معلوم تو خواهد شدن بپرسیدن آن

تعجیل مکن که هیبت و دهشت را زبان دارد

شعر

چولقمان دید کاندر دست داؤد

همی آهن بمعجز موم گردد

نپرسیدش چه می سازی چو دانست

که بی پرسیدنش معلوم گردد

پند ۷۹

از لوازم صحبت یکی آنست که یا خانه بپردازی ویا با خانهٔ خدای

درسازی

Inquire about every thing that you do not know; ſince for the ſmall trouble of aſking, you will be guided in the reſpectable road of knowledge.

No. 78.

Whenever you are certain that any thing will be known to you in time, be not haſty in inquiring after it, as you will thereby leſſen your authority and reſpectability. When Lokman ſaw that in the hand of David iron became miraculouſly like wax; he did not aſk how he did it; being perſuaded, that without aſking, it would be made known.

No. 79.

Amongſt the qualifications for ſociety, it is neceſſary, either that you attend to the concerns of your houſehold, or elſe devote yourſelf to religion.

قطعه

515 حکایت بر مزاج مستمع گوی اگر دانی که دارد با تو میلی
هران عاقل که با مجنون نشیند نگوید جز حدیث روی لیلی

حکمت ۸۰

هر که با بدان نشیند اگرچه طبیعت ایشان در و اثر نکند بطریقت ایشان متهم گردد چنانکه اگر شخصی بخرابات رود بنماز کردن
520 منسوب نشود الّا بخمر خوردن

مثنوی

رقم بر خود بنادانی کشیدی که نادان را بصحبت برگزیدی
طلب کردم ز دانائی یکی پند مرا گفتا که با نادان نپیوند
که گر صاحب تمیزی خر بباشی وگر نادانی ابلهتر بباشی

حکمت ۸۱ 525

حلم شتر چنانکه معلومست که اگر طفلی مهارش بگیرد وصد فرسنگ ببرد گردن از متابعت او نه پیچاند امّا اگر راهی هولناک پیش آید

Tell your ſtory in conformity to the temper of the hearer, if you know that he is well diſpoſed towards you. Any wiſe man who aſſociates with Mujnoon, will talk of nothing elſe, but of the face of Leila.

No. 80.

Whoſoever aſſociates with the wicked, although he may not imbibe their principles, will be accuſed of following their ways; in like manner, as if a perſon ſhould go to a tavern, with intention to ſay his prayers, it would only be imagined that he went there to drink wine. You have ſtigmatiſed yourſelf with the character of ignorance, from having aſſociated with the ignorant. I aſked a wiſe man to tell me a maxim. He replied, "aſſociate not with the ignorant; for if you are a man of judgment, you will thereby become an aſs; and if you are ignorant, you will increaſe your ſtupidity."

No. 81.

It is well known, that if a child lays hold of the bridle of a tractable camel, he may be led a hundred furſungs without being in the leaſt diſobedient; but if the road becomes dangerous

که موجب هلاک باشد وطفل بنادانی آنجا خواهد رفتن زمام او
کفش درگسلاند و دیگر متابعت نکند که هنگام درشتی ملاطفت
مذمومست وگفته اند که دشمن بملاطفت دوست نگردد بلکه طمع
زیادت کند

قطعه

گسی که لطف کند با تو خاکپایش باش
وگر خلاف کند در دو چشمش آگن خاک
سخن بلطف و کرم با درشت روی مگوی
که زنگ خورده نگردد بنرم سوهان پاک

حکیت ۸۲

هرکه در پیش سخن دیگران افتاد تا مایهٔ فضلش بدانند بیشک پایهٔ
جهلش معلوم کنند و بزرگان گفته اند

قطعه

نه هد مرد هوشمند جواب مگر انگه کزو سوال کنند
گرچه برحق بود مزاج سخن حمل دعویش برمحال کنند

and threatens death, and the child, through ignorance, wants the camel to go that way, he ſlips the bridle out of his hand, and will not obey him, any longer; becauſe in the time of danger courteouſneſs is a crime, for they have ſaid, "An enemy does not become a friend, through indulgence, nay it increaſes his avarice." Be humble unto him who ſhews you kindneſs, and to him who acts contrarily, fill his eyes with duſt. Speak not with favor and kindneſs to a man of auſtere countenance; for ruſty iron is not poliſhed with a ſmooth file.

No. 82.

Whoſoever interrupts the converſation of others, to make a diſplay of his own wiſdom, certainly betrays his ignorance. The ſages have ſaid, that a wiſe man ſpeaketh not until they aſk him a queſtion. Although the temperament of the diſcourſe may be true, yet it is difficult to admit his pretenſions.

حکایت ۸۳

ریشي درون جامه داشتم شیخ رحمت الله علیه هر روز پرسیدي
که چوني و نپرسیدي که جراحت تو بر کجاست احتراز ازانکه ذکر
هر عضوي روا نباشد و خردمندان گفته اند هرکه سخن نسنجد
از جوابش برنجد

قطعه

تا نیک ندانی که سخن عین صوابست
باید که بگفتن دهن ازهم نکشائي
گر راست سخن گوئي و در بند بماني
به زانکه دروغت دهد از بند رهائي

حکایت ۸۴

دروغ گفتن بضربت لازب ماند اگر نیز جراحت درست شود نشان بماند
چون برادران یوسف علیه السلام بدروغ منسوب شدند بر راست
گفت ایشان اعتماد نماند قال الله تعالي بل سوّلت لکم انفسکم

No. 83.

Once when I had a ſore under my garment, my ſuperior, on whom be the mercy of God, every day aſked me, "how do you do?" avoiding to mention the ſeat of my complaint; for it is not decent to call every part by its name. He who does not ponder his words, will be offended at the anſwer which he receives. As long as you are in doubt whether an expreſſion is perfectly correct, you ought not to open your mouth. If by ſpeaking truth you ſhould continue in confinement, it is better than getting releaſed by uttering falſehood.

No. 84.

Telling a lie is like inflicting a wound, which when healed leaves a ſcar. Joſeph's brethren, having become notorious for falſehood, when they ſpoke truth, it was not believed. God hath ſaid, "you ſhall be interrogated concerning your affections."

قطعه

یکي راکه عادت بود راستي خطائي کند درگذاري رواست
وگر نامور شد بقول دروغ اگر راست گوید تو گوئي خطاست

مطایبه ۸۵

اجل کاینات ازروي ظاهر آدميست واذل موجودات سگ
وباتفاق خردمندان سگ حق شناس به از آدمي ناسپاس

قطعه

سگي را لقمهٔ هرگز فراموش نگردد گرزني صد نوبتش سنگ
وگر عمري نوازي سفلهٔ را بکمتر چيزي آيد با تو در جنگ

لطيفه ۸۶

از نفس پرور هنروري نيايد وبي هنر سروري نشايد

مثنوي

مکن رحم برگاو بسيار خوار که بسيار خسپست بسيار خوار
چوگاوار همي بايدت فربهي چو خرتن بجور کسان در دهي

When one who practiſes veracity, commits a miſtake, it is allowable to paſs it over; but when he who is notorious for falſehood, ſpeaks truth, you will ſay it is a lie.

No. 85.

Man is beyond diſpute the moſt excellent of created beings, and the vileſt animal is a dog; but the ſages agree, that a grateful dog, is better than an ungrateful man. A dog never forgets a morſel, although you pelt him an hundred times with ſtones. But if you cheriſh a mean wretch for an age, he will fight with you for a mere trifle.

No. 86.

A ſenſualiſt does not practiſe virtue, and he who is unſkilful is not fit to rule over others. Spare not the voracious ox, for a glutton is given to ſloth. If you wiſh to fatten like an ox, ſubmit your body to the oppreſſors like an aſs.

تربیت ۸۷

در انجیل آمده است که ای فرزند آدم اگر تو انگری دهمت
از من مشتغل شوی بمال و گر درویش کنمت تنگدل نشینی
پس حلاوت ذکر من کجا یابی و بعبادت من کی شتابی

قطعه

575

گه اندر نعمتی مغرور و غافل گه اندر تنگدستی خسته و ریش
چو در سرّا و ضرّا حالت اینست ندانم کی بحق پردازی از خویش

عبرت ۸۸

ارادت بیچون یکی را از تخت شاهی فرود آرد و دیگری را
در شکم ماهی نگه دارد

بیت

وقتست خوش آنرا که بود ذکر تو مونس
ورخود بود اندر شکم حوت چو یونس

No. 87.

It is ſaid in the goſpel, "O ſons of Adam, if I ſhould grant you riches, you would be more intent on them than on me; and if I ſhould make you poor, your hearts would be ſorrowful; and then, how could you properly celebrate my praiſe, and after what manner would you worſhip me? Some times in affluence you are proud, and negligent, and again in poverty, you are afflicted and wounded. Since ſuch is your diſpoſition, both in happineſs and in miſery, I know not at what time you will find leiſure to worſhip God."

No. 88.

The divine will diſplaces one from the throne of royalty, and preſerves another in the fiſh's belly. Happy is the ſtate of him, who keepeth thee, O God, in continual remembrance, although he were in the belly of the whale, like Jonas.

حکمت ۸۹

اگر تیغ قهر برکشد نبي وولي سر درکشد واگر غمزهٔ لطف 585
بجنباند بدانرا به نیکان دررساند

قطعه

گر بمحشر خطاب قهر کند انبیارا چه جاي معذرتست
پرده از روي لطف گوبردار کا شقیا را امید مغفرتست

وعظ ۹۰ 590

هرکه بتادیب دنیا راه صواب نگیرد بتعذیب عقبي گرفتار آید
قال الله تعالي ولنذیقنهم من العذاب الادني دون العذاب
الاکبر

بیت

پندست خطاب مهتران انکه بند چون پند دهند وشنوي بند نهند 595
نیکبختان بحکایات وامثال پیشینیان پند گیرند پیش ازان که
پسینیان بواقعهٔ ایشان مثل زنند

No. 89.

If God ſhould unſheath the ſword of his wrathful indignation, both Prophets and Sain would ſhrink back with dread; and if he were to beſtow a glance of benignity, the wicke would obtain virtue. If at the reſurrection he ſhould be ſtrict in judgment, what can eve the Prophets plead in excuſe. Let us ſay, " Out of thy mercy remove the veil, ſeeing tha ſinners are in hopes of pardon."

No. 90.

He who is not brought into the road of rectitude by worldly afflictions, ſhall ſuffer eterna puniſhment. The Almighty ſaid, " Of a truth, I will cauſe you to ſuffer light puniſhent and not the greateſt torments." Great men firſt admoniſh, and then confine; when they give advice, and you liſten not, they put you in fetters. The fortunate take warning from the hiſtories and precepts of the ancients, in order that themſelves may not become an example to poſterity.

قطعه

نرود مرغ سوي دانه فراز چون دگر مرغ بيند اندر بند
پند گير از مصايب دگران تا نگيرند ديگران ز تو پند

حكمت ۹۱

آن را كه گوش از ادت گران آفريده اند چون كند كه بشنود
و آن را كه بكيند سعادت گشيده اند چون كند كه نرود

قطعه

شب تاريك دوستان خداي مي بتابد چو روز رخشنده
وين سعادت بزور بازو نيست تا نبخشد خداي نبخشنده

رباعي

از تو بكه نالم كه دگر داور نيست
وز دست تو هيچ دست بالاتر نيست
آن را كه تو رهبري كني گم نشود
وان را كه تو گم كني كسش رهبر نيست

The bird alighteth not on the ſpread net, when it beholds another bird in the ſnare. Take warning by the misfortunes of others, that others may not take example from you.

No. 91.

He who is born deaf, how can he hear; and he on whom the nooſe is flung, how can he avoid going? To thoſe who are befriended by God, the dark night is as bright as the ſhining day; but this happineſs is not procurable by the ſtrength of the arm, until it is granted by God. To whom elſe ſhall I complain, ſince there is no other judge, and there being no hand higher than thine? Whoſoever thou guideſt, cannot ſtray, and whoſoever thou cauſeſt to wander hath no guide.

عبرت ۹۲

گداي نيک انجام به از بادشاه بدفرجام

بيت

غمي کز پيش شادماني بري به از شادي کز پسش غم خوري

لطيفه ۹۳

زمين را از آسمان نثارست و آسمان را از زمين غبار کل اناء يترشح بما فيه

بيت

گرت خوئي من آمد ناسزاوار

توخوئي نيک خويش از دست مگذار

حق تعالي مي بيند و مي پوشد و همسايه نمي بيند و مي خروشد .

بيت

نعوذ بالله اگر خلق غيب دان بودي

کسي بحال خود از دست کس نياسودي

No. 92.

A durwaiſh whoſe end is good, is better than a king whoſe end is evil. It is better ſuffer ſorrow before, than after the enjoyment of happineſs.

No. 93.

The ſky enriches the earth with ſhowers, and the earth returns it nothing but duſt. A exudes whatever it contains. If my diſpoſition is not worthy in your ſight, quit not y own good manners. The Almighty beholdeth the crime, and concealeth it; and the ne bour ſeeth not, yet proclaimeth it aloud. God preſerve us! if men knew what is done ſecret, no one would be free from the interference of others.

مطایبه ۹۴

زراز معدن بکان کندن بدر آید و از دست بخیل بجان کندن

قطعه

دونان نخورند وگوش دارند گویند امید به که خورده
روزي بيني بکام دشمن زر مانده و خاکسار مرده

ادب ۹۵

هرکه بزیردستان نبخشاید بجور زبردستان گرفتار آید

مثنوي

نه هر بازو که در روي قوتي هست
بمردي عاجزان را بشکند دست
ضعیفان را مکن بردل گزندي
که در ماني بجور زورمندي

حکمت ۹۶

عاقل چون خلاف در میان بیند بجهد وچون صلح بیند لنگر بنهد که اینجا سلامت بر کرانست واینجا حلاوت در میان

No. 94.

Gold is obtained from the mine, by digging the earth, and from the miſer, by digging his ſoul. Men of grovelling diſpoſition expend not; and hoard with care; ſaying that the hopes of expending, is better than having ſpent. You will ſee one day, according to the wiſh of the enemy, the money left, and the wretch dead.

No. 95.

Thoſe who do not pity the weak, will ſuffer violence, from the powerful. It does not always happen that the ſtrong arm can overpower the hand of the weak. Diſtreſs not the heart of the weak, leſt you fall by one more powerful than yourſelf.

No. 96.

The wiſe man, on beholding contention, with draweth himſelf; and when he ſeeth peace, droppeth anchor; becauſe there is ſafety on the beach, and here is enjoyment in the middle.

حکمت ۹۷

مقامر را سه شش مي بايد وليكن سه يك مي آيد

بيت

هزار بار چراگاه خوشتر از ميدان
وليكن اسپ ندارد بدست خويش عنان

تضرع ۹۸

درويشي درمناجات ميگفت يارب بربدان رحمت كن كه بر
نيكان خود رحمت كرده كه ايشانرا نيك آفريده

حكمت ۹۹

اوّل كسي كه علم بر جامه وانگشتري در دست نهاد جمشيد
بود گفتند ش چرا همه زينت وآرايش بچپ داري وفضيلت
راست راست گفت راست را زينت راستي تمامست

قطعه

فريدون گفت نقاشان چين را كه پيرامون خرگاهش بدوزند
بدانرا نيك دار اي مرد هشيار
كه نيكان خود بزرگ ونيك روزند

No. 97.

The gamester wants three sixes, but three aces turn up. Pasture land is a thousand better than the plain; but the horse has not command of the reins.

No. 98.

A durwaish, in his prayer, said, "O God shew pity towards the wicked, for on the good thou hast already bestowed mercy, by having created them virtuous."

No. 99.

Jumshaid introduced distinctions in dress, and was the first person who wore a ring on finger. They asked him why he had given the whole grace and ornament to the left, w excellence belongs to the right hand? He replied the right hand is completely ornamen by its own rectitude. Feridoon commanded the chinese embroiderers to embroider the lowing words on the outside of his pavilion, "O man of prudence, do thou good to wicked; for the virtuous are of themselves great and happy."

حکایت ۱۰۰

660 بزرگي را گفتند باچندين فضيلت كه دست راست دارد خاتم چرا در دست چپ ميكنند گفت ندانى كه هميشه اهل فضل محروم باشد

بيت

آن كه حظ آفريد وروزي بخت يا فضيلت همي دهد يا بخت

ملا طغه ۱۰۱ 665

نصيحت پادشاهان مسلم كسي راست كه بيم سر ندارد و اميد زر

مثنوي

موحّد چه در پاي ريزي زرش چه شمشير هندي نهي برسرش
اميد و هراسش نباشد زكس برينست بنياد توحيد و بس

لطيفه ۱۰۲

پادشاه از بهر دفع ستمگارانست و شحنه براي خون خواران وقاضي مصلحت جوي طرّاران هرگز دو خصم بحق راضي پيش قاضي نروند

No. 100.

They ſaid to a great man, "ſeeing that the right poſſeſſes ſo much excellence, what is the reaſon of their wearing the ring on the left hand?" He replied, "dont you know that the virtuous man is always neglected? He who hath appointed both happineſs and miſery, beſtoweth either virtue or riches."

No. 101.

He is the proper perſon to give advice to kings, who neither dreads the loſs of his head, nor ſeeks for reward. He who is orthodox, whether you pour money under his feet, or apply an Indian ſcimitar to his head, has neither hope nor fear, from any one; and this is the true baſis of piety.

No. 102.

A king, is for the reſtraint of oppreſſors; the ſuperintendent of police, for guarding off murderers, and the Cazy for hearing complaints againſt thieves. Two men of honeſt intentions, never refer their complaint to the Cazy.

قطه

675 چو حق معاينه داني كه مي بايد داد
بلطف به كه بجنگ آوري و دلتنگي
خراج اگر نگذارد كسي بطيبت نفس
بقهر ازو بستانند مرد سرهنگي

مطايبه ۱۰۳

هيچ كس را دندان بترشي كند كردد مگر قاضي را بشيريني 680

بيت

قاضي كه برشوت بخورد پنج خيار ثابت كند از بهر تو ده خربزه زار

لطيفه ۱۰۴

قحبهٔ پير از زنا بكاري چه كند كه توبه نكند و شحنهٔ معزول از مردم آزاري

685 بيت

جوان گوشه نشين شير مرد راه خداست
كه پير خود نتواند ز گوشهٔ برخاست

When you perceive what is juſt, and that it muſt be given, it is better to give it with kindneſs, than with contention and diſpleaſure. *If a man does not pay the tax willingly;* the officer's ſervant will exact it by force.

No. 103.

The teeth of every one are blunted by fourneſs, excepting the cazy's, which are affected by ſweetneſs. The cazy, who takes four cucumbers as a bribe, will admit evidence in your favor for ten fields of muſk melons.

No. 104.

What can an old proſtitute do but vow not to ſin any more; or a degraded ſuperintendent of Police, beſides promiſing not to injure mankind! A youth who makes choice of retirement, is a lion-like man in the path of God; for an old man is not able to move from his corner.

حکیت ۱۰۵

حکیمي را پرسیدند که چندین درخت نامور که خداي تعالی
آفریده است بلند و برومند هیچ یکي را آزاد نخوانند مگر سرو را که
ثمره ندارد درین چه حکمت است گفت هریکي را خلقي معینست
ووقتي معلوم که گاهي بوجود آن تازه است وگاهي بعدم
آن پژمرده و سرو را هیچ ازین چیزي نیست و در همه وقت تازه
است و این صفت آزادگانست

قطعه

برانچه میگذرد دل منه که دجله بسي
پس از خلیفه بخواهد گذشت در بغداد
گرت زدست برآید چو نخل باش کریم
ورت زدست نیاید چو سرو باش آزاد

وعظ ۱۰۶

دو کس مردند وحسرت بردند آن که داشت ونخورد وآن که
دانست ونکرد

قطعه

کس نه بیند بخیل فاضل را که نه در عیب گفتنش کوشد
ور کریمي دو صد گنه دارد کرمش عیبها فرو پوشد

No. 105.

They aſked a wiſe man, why out of many famous trees which the Almighty hath created, lofty and fruit-bearing, the cypreſs alone is called free, although it beareth not fruit. He replied, "every tree hath its appointed fruit and ſeaſon, with which it is at one time flouriſhing, and at another time deſtitute and withering; to neither of which ſtates the cypreſs is expoſed, being always flouriſhing, as is the ſtate of thoſe who are free. Place not your heart on that which is tranſitory; for the river Tigris will continue to flow through Bughdad, after that the Khalifs ſhall have ceaſed to reign. If you are able, imitate the date tree in liberality, but if you have not the means of munificence, be free like the cypreſs."

No. 106.

Two perſons died, and carried with them regret. He who had riches, and did not enjoy, and he who had knowledge, but made no uſe of it. No one ever ſaw a learned man who was a miſer, that people did not endeavour to point out his faults: but if a generous man hath two hundred defects, his generoſity will cover them.

خاتمة الكتاب

تمام شد کتاب گلستان و الله المستعان درین جمله چنان که رسم
مولّفان از شعر منتقد مان بطریق استعاره تلفیقي نرفت

بیت

کُهن خرقهٔ خویش پیراستن به از جامهٔ عاریت خواستن

غالب گفتار سعدي طرب انگیز است و طیبت آمیز و کوته نظران را
بدین علّت زبان طعن دراز کردند که مغز دماغ بیهوده بردن
رُوی چراغ بي فایده خوردن کار خردمندان نیست ولیکن
براي روشن صاحب دلان که روي سخن درایشانست پوشیده
نماند که دُرّ موعظهاي شافي درسلک عبارت کشیده است و
داروي تلخ نصیحت بشهد ظرافت برآمیخته تا طبع مخاطب ملُول
نشود و از دولت قبول محروم نماند

CONCLUSION OF THE BOOK.

Through God's aſſiſtance, the book entitled the *Garden of Roſes* is now brought to a concluſion. Throughout the whole of this work, I have not followed the cuſtom of authors, by inſerting verſes borrowed from former writers. It is better, to be dreſſed in one's own old garments, than to aſk the loan of a new veſt. The diſcourſes of Sâdy are for the moſt part cheerful, and mixed with pleaſantry; on which account the ſhort ſighted extend the tongue of reproach, ſaying, that it is not the part of a wiſe man to waſte the brain in vain purſuits, and to endure the ſmoke of the lamp without deriving any advantage; however the enlightened minds of the intelligent, who comprehend the tendency of a diſcourſe, are ſenſible that the pearls of ſalutary advice, are threaded on the ſtring of ſtyle; and that the bitter medicine of admonition, is mixed with the honey of pleaſantry, in order that the reader might not in diſguſt refuſe his acceptance.

مثنوي

مانصيحت بجاي خود كرديم روزگاري درين بسر بوديم
كر نيايد بگوش رغبت كس برسولان پيام باشد و بس

قطعه

يا ناظرا فيه سل بالله مرحمة علي المصنف واستغفر لكاتبه
واطلب لنفسك من خير تريد به من بعد ذلك غفرانا لصاحبه
تم الكتاب بعون الملك الوهاب

We have offered our advice in its proper place, and ſpent a long time on the undertaking; it is not liſtened to with the ear of avidity, yet the meſſenger performs his duty by delivering the meſſage. O thou who peruſeſt this book, entreat the mercy of God for its author; and pardon for him who tranſcribed it, and aſk for your own ſelf whatever good you may require, after which implore forgiveneſs for the owner of it. The book is finiſhed through the aid of that Monarch who is the beſtower of all good gifts.

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